

THE SECRETS
OF ALBERTVS
MAGNVS.

Of the Vertues of Hearbs,
Stones, and certaine
BEASTS.

VWhereunto is newly added, a short dis-
course of the seuen Planets, governing
the Natiuities of Children,

Also a Booke of the same Author
of the marvellous things of the
World, and of certaine effects
caused by certaine
BEASTS.



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To the Reader.



Ithence it is manifestly apparant, that this Booke of *Albertus Magnus*, hath beene of longtime in the *Italian*, *French* and *Latine* tongne; I thought with my selfe if it were also in the *English*, it would bee receiued with like acceptation Therefore I haue in the translation omitted nothing, which therin is published; but thou shalt find therein

To the Reader.

one latter addition of the seven Planets, in the Natiuities of children, which is worthy noting. Wherefore, vse this Booke for thy recreation (as thou art wont to vse the book of *Fortune*) for assuredly there is nothing herein promised, but to further thy delight. So accept my pain thy pleasure, I referre thee to the tryall of some of his secrets, which as thou shalt find true in part or all, I leaue to thine owne report or commendation.

THE



THE SECRETS OF ALBERTVS MAGNVS.

The first Booke of the Vertues
of Hearbes.



Ristotle the Prince of
Philosophers saith in ma-
ny places, that every sci-
ence is of the kinde of
good things: But not-
withstanding, the operation sometime is
good and sometime euill: as the science is
changed vnto a good, or to an euill end, to
the which it worketh. Of the which say-
ing, two things are concluded: The first
is that the science of Magicke is not euill,
for by the knowledge of it, euill may bee
eschewed, and good by meanes thereof,
may be followed.

The vertue

The second thing is also concluded, for so much as the effect is praised & so highly esteemed for the end, and also the end of science is dispraised, when it is not ordained to good, or to vertue. It followeth then that euery science or facultie, or operation, is sometime good, and sometime euill.

Therefore, because science of Magicke is a good knowledge (as it is presupposed) and is somewhat euill in beholding of causes and natural things, as I haue considered and perceiued in very many ancient authoꝝ: yea and Albert my selfe haue found out the truth in many things and I suppose or imagine the truth to be in some part of the Booke of Charader, and also the booke of Alchorac.

First therefore, I will shew and declare the natures and vertues of certaine Herbes. Secondly, the operation & estimation of certaine Stones, and their vertues. And thirdly, of certaine Beastes, and the vertues of them.

The

of Hearbes.

The names of the Hearbs.

Elitritropia	Marigold
Artica	Pettle
Mirga pastozi s	Wilde Tasyt
Celidonia	Celendine
Prouinca	Perwinke
Pepera Calamint o2	Penitroyall
Lingua Canis	Hounds tongue
Jusquianus	Henbane
Lilium	Lilly
Ulicus querci	Wisseltoe
Centaurea	Cento2y
Salvia	Sage
Herbena	Hernin
Melysophylos	Smallage
Roso	Rose
Serpentina	Snakes grasse

All these forenamed hearbs shalt thou find in their severall places, with their wonderfull operation, and workings, but yet if thou dost not obserue the times and seasons, wherein they should be ministred and put in practise, all thy labour is of none effect.

The vertue

The first hearbe is called with the men of Chaldeæ, Elos, with the Grækes, Matuchiol, with the Latins, Elitropium with the Englishmen. Harigolde: whose interpretation is of Elion that is the son, and Tropos that is alteration, or change, because it is turned according to the sun. The vertue of this hearb is maruellous: for if it be gathered, the Sunne being in the signs Leo in August, and wrapped in the leafe of a Lawrell, or Bay tree, and a Wolfes tooth added thereto, no man shall be able to haue one sword to speake against the bearer thereof, but words of peace: If any thing bee stolen, and the bearer of the things before named, lay them vnder his head in the night, he shall see the thiefe and all his conditions. Moreover, if the aforesaid hearbe bee put in any Church, where women be, which haue broken matrimony on their part: they shall neuer be able to goe forth of the Church, except it be put away. And this last point hath been proued, and is very true.

The second hearbe is named of the Chaldeæ Roibra, of the Grækes Olieribus,

of Hearbes.

bus, of the Latins, or Frenchmen Vrtica
of Englishmen a Nettle. He that holdeth
this hearb in his hand, with an hearb cal-
led Milfoile, or Yarrow, or Nosbleed, is
sure from all feare, and fantasie, or vi-
sion. And if it be put with the iuyce of
Housleeke, and the bearers hand bee an-
ointed with it, & the residue put in wa-
rer, if he enter in the water where fishes
be, they wil gather together to his hands,
adding thereto ad piscellum. And if his
hand be drawn forth, they wil leap again
to their own places, where they were be-
fore.

The third hearb is named of the Chal-
dees Lorumboror, of the Greekes Alla-
mor, of the Latins Verga Pastoris, of the
Englishmen wilde Teasell. Take this
hearbe, and temper it with the iuyce of
Handrake, and giue it to a bitch, or to a
ny other beast, and it shall be great with
a yong one in the owne kinde, and shall
bring forth the birth in the owne kinde,
of the which yong one, if the gum toothe
be taken and dipped in the meat or drink,
euery one that shall drinke thereof, shall
begin

The vertue

begin anon battell, and when they would put it away, giue to him the iuice of Velarian, and peace shalbe anon among them as befoze.

The fourth hearb, is named Aquillaris, of the Chaldees: because it springeth in the time, in which the Eagles build their nests. It is named of the Greeks Vallias, of the Latins Celidonia, and of English men Celindine. This hearbe springeth in the time which swallows, & also the Eagles make their nests. If any man shall haue this hearb, with the heart of a Pole he shall ouercome all his enemies, and all matters in suite, and shall put away all debate.

And if the befoze named hearb, bee put vpon the head of a sicke man, if he shal die he shall sing with a loud voyce, if not, hee shall weepe.

The fift hearbe is named of the Chaldees Iterif. of the Greeks Vorax, of the Latines Prouinca, or Prouinsa, of Englishmen Perwinke, when it is beaten vnto powder with wormes of the earth wrap

of Hearbes.

wrapped about it, and with an hearb called Semperuina, in English Housleake, it induceth loue betwene man and wife, if it be vsed in their meats. And if it shall be put to the mouth of the beast called the Bugill, and he shall breake anone in the midst. And this was proued of late time.

If the said confection be put in the fire it shall be turned anone, vnto blue colour.

The first hearb is named of the Chaldees Bleith, of the Greeks Ketus, of the Latines Mepeta, of Englishmen Calaminte, otherwise Penitoyall. Take this hearb and mixe it with the stone, found in the nest of the bird called a Lapwing, or blacke Plouer, and rubbe the belly of any beast and it shall be with birth, and haue a yong one, very blacke in the oton kind. And if it be put to their nostrils, they shall fall to the ground anone as dead, but a little space after they shall be healed. Also if the aforesaid confection bee put in a vessel of bees, the bees shall neuer flie away, but they shall gather together there. And if the bees be drowned, & look as they were dead, if they be put in the aforesaide confection,

The vertue

section, they shall recouer their life after a litle time, as by the space of one houre, for it is proportioned to the quality lost. And for a sure p^{ro}uise, if drowned flies be put in warme ashes they will recouer their life after a little space.

The seuenth hearbe is named of the Chaldæes Algeil, of the Grækes Orum, of the Latines Lingua canis, of Englishmen Wounds tounge. Put thou this hearb with the hart of a yong frog, and her matrice, and put them where thou wilt, and after a litle time all the dogs of the whole towne shall be gathered together. And if thou shalt haue the afoze named hearbe vnder thy formost toe, all the dogs shall keepe silence, and haue no power also to barke. If thou put the aforesaid thing in the necke of any dog (so that he may not touch it with his mouth) he shalbe turned alway round about like a turning wheele vntill he fall vnto the ground as dead, and this hath been p^{ro}ued in our time.

The eight hearb named of the Chaldæes Mansela, of the Grækes Ventosin,
of

of Hearbs.

of the Latins Iusquianus, of the Englishmen Henban. Take thou this hearb, and mixe it Cum regalis hermodatalis, put them in the meat of a mad dogge, and hee will die anone. And if thou put the iuice of it with the aforesaid thinge in a silver cup it shall be broken very small. Also if thou shalt mixt the aforesaid thing with y blood of a yong Hare, and keepe it in the skin of a Hare, all the Hares will bee gathered there vntill it be remoued.

The ninth hearb is named of the Chaldees Anago, of the Greeks Amala, of the Latines Lillium, of the Englishmen a lillie. If thou wilt gather this hearbe (y sun being in the signe of the Lyon) and mix it with the iuyce of the Laurel, or Bay tree and afterward thou put that iuice vnder the dung of cattel a certaine time, it shall be turned vnto wormes, of the which, if powder be made, and put about the necke of any man or in his cloathes, he shall neuer sleepe, nor be able to sleepe vntill it bee away. Many more things may bee done with the vertue and iuice of this aforesaid hearb.

The vertue

And if thou put the aforesaid thing vnder the dung of cattell, and annoint any man with the woymes bꝛeꝑding therof, he shal be bꝛought anon vnto a feuer. And if the aforesaid thing be put in any vessell where there is colws milk, and be couered with the skin of any cow of one colour, al the kine shal lose their milke.

The tenth hearb is called of the Chaldees Luperar, of the Greeke, Asisena, of the Latins Viscus querci, of Englishmen Missell toe. And it groweth in trees, being holed through, This hearbe with a certaine other hearbe, which is named Martegon, that is Sulphion or Laserpitum, as it is wꝛitten in the Almans language, it openeth all lockes. And if the aforesaid things mixed together, be put in y^e mouth of any man, that thinketh any thing, if it should happen, it is set on his heart, if not, it leapeth back from his hart. If the aforesaid thing be hanged vp to a tree with the wing of a swallow, there the birdes shal gather together within the space of five miles. And this last was pꝛoued in my time.

of Hearbs.

The eleuenth hearbe is named of the Chaldees Asphilon, of the Grækes Dangelon, of the Latines Centaures, of Englishmen Centoꝝ, which saith, that this hearbe hath a mervellous vertue, for if it be ioined with the blood of a female lapwing or blacke Plover, and put with oile in a lampe, all they that compasse it about shall beleue themselves to be witches: so that one shall beleue of another, that his head is in heauen & his feete on the earth. And if the aforesaid thing bee put in the fire when the stars shine, it shall appeare that the starres run one against another, and fight. And if the aforesaid plaster bee put to the nostrils of any man, he shall fly away sharply, through feare that he shall haue, and this hath bene proued.

The twelue hearb is named of the Chaldees Colozia, or Colozicon, of the Grækes Calamoꝝ, of the Latines commonly Salvia, of the Englishmen Sage. This hearb being purified vnder dung of cattell, in a glazen vessell, bringeth sooth a certaine worme or bird, hauing a taile after the fashion of a bird, called a black mack or Dussell

The vertue

sell, with whose blood, if any man be touched on the breast, he shall lose his sense or feeling the space of fiftene dayes and more. And if the aforesaid Serpent bee burned, and the ashes of it bee put in the fire, anon there shall be a rainebowe, with an horrible thunder.

And if the aforesaid ashes be put in a lampe and kindled, it shall appeare that all the house is full of Serpents and this hath been proued of men of late time.

Many more worthy things may be experimented and put in practise, but yet I counsell thee so goe forward, and by much reading thou shalt gather much knowledge, and by much knowledge thou maiest attaine to vertue.

of Hearbes.

The 13 heard is named of the Chal-
dæes Olphauas, of the Grækes, Viliozion,
of the Latines Arbena, of the English-
men Heruin. This hearbe (as Witches
say) gathered, the Sun being in the signe
of the Ram, and put with graine oz cozne
of Piony of one yere old, heals them that
are sicke of the falling sickenes, And if it
be put in a safe ground, after 8 wêkes,
wozmes shall be ingendred: which if they
shall touch any man, he shall die anon. If
the aforesaid thing be put in a doue oz cul-
uer house, all the doues oz culuers shall
there gather together. And if the powder
of them be put in the sunne, it maketh the
Sun seeme blew. If the powder be put
in a place where men dwel oz lie between
two louers, anon there is made strife be-
twène them.

The 14 hearbe is named of the Chal-
dæes, Celayos, of the Grækes, Casini, of
the Latines Melisopholos, of English-
men Smallage. Of the which hearb Ma-
ster Floridus maketh mention. This
hearbe being gathered greene and taken
with the ioyce of the Cypresse tree, of one

The vertue

yeare put in gruell, maketh the gruell to appeare full of woꝝmes, and maketh the hearer to be gentle and gracious, and to banquish his aduersaries. And if the afozesaide hearbe bee bounden to an Dres necke, he will follow thee whether soeuer thou wilt goe.

THe fifteenth hearbe is named of the Chaldeis Glerisa, of the Grækes Iasphinus, of the Latines Rosa, of Englishmen a Rose. And it is an hearbe, whose floure is very well knowne. Take the graine or coꝝne of it, and the coꝝne of mustard seed, and the foote of a Measse: hang all these in a tree, and it will neuer beare fruite after. And if the fozesaide thing bee put about a net, fishes wil gather together there. And if Magaris shall be dead and put in the afozesaide commirction halfe a day, it shall recouer the life although it be not forthwith yet gotten. And if the afozesaide powder be put in a lamp, and after be kindled, all men shal appeare black as the diuell. Also if the afozesaide powder be mixed with oyle of the Oliue tree, and quick brymstone, or the house annoynted with

of Hearbes.

with it, when the Sunne shineth it will
seeme all in a flame.

The sixteenth hearbe is called of the
Chaldeis Caturlin, of the Grecks Pen-
taphyllon, of the Latines Serpentina, in
English Snakes grasse. This hearbe is
well enough knowne with vs: this herb
put in the ground, with the leafe called
three leafe grasse, engendereth red & green
Serpents, of which, if powder be made,
and put in a burning lampe, there shall
appeare abundance of serpents. And if it
be put vnder the head of any man, from
thenceforth he shall not dreame of him-
selfe.

The manner of working all these a-
fozenamed things, that the effect may be
good in their planets, is in their houres, &
dayes, and great regard had to the obser-
uation of their due times.

The vertue

There be seven hearbs that haue great vertue, after the minde of Alexander the Emperour, and these haue their chiefe vertues of the influence of the Planets. And therefore enery one of them taketh their vertue from the higher naturall power.

The first is the hearbe of the Planet Saturnius, which is called Affodilius. Affodilly, the iuice of it is good against the paine of the reines, and legs : let all them that suffer paine of the bladder eate it, the root of it being a little boild. Likewise, if men possessed with euill spirits, or madde men beare it, in a cleane napkin, they bee deliuered from their disease : and it suffereth not a diuell in the house. If childezen that breed their teeth beare it about them, they shal breed them without paine: It is good that a man beare with him a root of it in the night, for he shall not feare, nor yet be hurt of other.

The second is the herbe of the Sun, which is called Poligonia, or Coralligola. This hearb taketh name of the sun :

of Hearbes.

Sunne: so it engendzeth greatly, and so this hearbe worketh many wayes.

Others calleth this hearbe **Alchone**, which is the house of the sun: This herb healeth the passions & griefes of the heart and stomach; He that toucheth this hearb hath a vertue of his signe or Planet. If any man drinke the iuyce of it, it maketh him to do often the act of generation: And if any man beare the roote thereof, it helpeth the grieve of the eyes: and if he beare it with him before hee haue any grieve, there shall come to him no grieve of his eyes. It helpeth them also that be vexed with the phrensie, if they beare it with them in their breast.

It helpeth them also that are diseased with an impostume in the lungs, and maketh them to haue a good breath, and it auaileth also to the fire of melancholious blood.

The third is the hearbe of the **Mone**, which is called **Chynostates**. The iuyce of it purgeth the paine of the stomach and breastplates: the vertue of it declareth that it is the hearbe of the **Mone**.

The vertue

The floure of this hearbe purgeth great spleenes and healeth them, because this hearbe increaseth and decreaseth as doth the Moone. It is good against the sickness of the eyes, and maketh a sharpe sight. It is good against the blood of the eyes. If thou put the roote of it bryed vpon y^e eye, it will make the eye maruailous cleere, because the light of the eyes Propinquatum miston, is of the substance of the Moone. It is also good to them that haue an ill stomacke, or which cannot digest their meate, by drinking the iuyce thereof, moreover it is good for them that haue y^e swine pockes.

The fourth hearbe is called Arnoglossa, plaintaine. The roote of this hearbe is maruellous good against the paine in the head, because the signe of the Ram is supposed to be the house of the planet Mars, which is the head of the whole world. It is good also against euill customs of a mans stones, and rothenesse or filthy biles, because his house is the signe Scorpio, and because a part of it holdeth Sparma that is the seed which cometh against the stones: whereof all liuing things bee engend-

of Hearbs.

engendered and formed.

Also the iuyce of it is good to them that be sicke of the perrillous *Flise*, with excoriation or raysing of the boynels, continual torments, and some blood issuing forth, and moze it purgeth them that do take & drinke thereof, from the sicknesse of the fire of blood or emorhods, and of the disease of the stomacke.

The first is of the hearbe of the planete *Mercurius*, which is named *Pentaphilon*, in English *Cinquesoile* or the fine leaved hearbe, of other *Pantactulus*, of others *Sepe declinans*, of certaine *Capedolo*. The roote of this hearbe bzaied and made in a plaister, healeth wounds and hardnesse.

Moreouer, it putteth away quickly the disease called the swines pockes, if the iuyce of it be drunken with water. It also healeth the passions or græfes of the breast, if the iuyce of it be drunken. It also putteth away the toothach. And if the iuyce of it be holden in the mouth, it healeth the græfes of the mouth: and if a man beare it with him, it will be to him a help.

The vertue

Moreover if any man wil aske any thing of a king or prince, it giueth aboundance of eloquence if he haue it with him, and he shall obtaine the thing he desireth. It is also good to haue the iuyce of it, for the grieve of the stone, and the sickness which letteth a man that he cannot piss.

The first, is the hearbe of the Planet Iupiter, and it is named Acharon, of certaine Iusquianus, Menbane. The root of it put vpon botches healeth them, & keepeth the place from inflammation of blood. If any man shall beare it before the greet come vpon him, he shall neuer haue botch.

The root of it also is profitable against the gout in the feet, when it is brayd and put vpon the place that suffreth the paine or grief. And it worketh by vertue of those signes which haue feet, and looke vpon the feet: and if the iuyce of it be drunken with hony, or with wine and hony sodden together, it is profitable against the griefes of the liuer, and all the passions thereof, because Iupiter ruleth the liuer.

Likewise, it is profitable to them that would do often the act of generation, and to

of Hearbs.

to them that desire to be loued of women
if they beare it with them, for it maketh
the bearers pleasant and delectable.

The seuenth is the hearbe of the planet,
Venus and is called *Pistierion*, of some
Hierobotane, id est, *sterbo columbaria* &
urbena *Meruin*.

The root of this herb put vpon the neck
healeth the swine pockes, apostumes be-
hinde the eares, and botches of the neck,
and such as cannot keepe their water.
It healeth cuts also, and swelling of the
euill, or fundament, proceeding of an in-
flamation which groweth in the funda-
ment, and the Emorrhoids. If the iuyce of
it be drunke with honny and water sodden
it dissolueth those things which are about
the lungs and lights. It is also of great
strength in venereal pastimes. If any
man put it in his house or vineyard, or in
the ground, he shall haue great store of in-
crease: Moreover the root of it is good for
all those which will plant vineyards or
trees. If infants beere this hearbe, they
shall be very apt to learne, and loue lear-
ning, and they shall be glad and ioyous.

¶

The vertue

Yet this is to be marked, that these herbes
be gathered from the three and twentieth
day of the Moone, until the thirtieth day
beginning the signe Mercurius by the
space of a whole houre, and in gathering
make mention of the passion or griefe, and
the name of the thing, for the which thou
dost gather it, and the selfe hearbe: not-
withstanding, lay the hearb vpon wheat,
or Barley, and vse it afterward vnto thy
vses.

The

THE SECOND

Booke of the vertues of cer- taine Stones.



Now because I haue spoken
befoze of the vertues of cer-
taine hearbs; now in this pre-
sent chapter, I will speake of
certaine stones, and of their effects and
maruellous operations.

Magnes, the
Loade-stone.

Ophatulinus
Feripendamus.

Topazion.

Hempitis, la-
pis iuxta mem-
phim verber in

Egipto.

Abaston.

Agathes.

Elmundus.

Berillus.

Corallus.

Clotropia.

Calcidonius.

Baggates.

Onir.

Sylonites.

Yodozia.

Adamis diaond

Alotozia.

Amaristus.

Celonites.

Cristallus.

Episkrites.

Ceridonius.

Bena.

Almos

The vertue

<div style="display: inline-block; vertical-align: middle;"> { <p> Istmos Chysolitus Pichomay Kadianus Unces Smaragdus Gallasia Draconites Tepzistites Orithes Sannus </p> </div>	<div style="display: inline-block; vertical-align: middle;"> { <p> Tabzices Geratides Quirini Luperius Lazuli Iris Galarites Echites Viacinthus Saphirus </p> </div>
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If thou wilt know whether thy wife be
chaste or no.

Take the stone which is called **Pagnes** in English the loadstone, it is of sad blew colour, and it is found in the sea of **Inde**, and sometime in the parts of **Almaine**, , in the prouince which is called **Cast France**. Lay this stone vnder the head of a wife, and if she be chaste, shee will embrace her husband if shee bee not chaste, she wil anon forth of her bed. **Moze**, ouer, if this stone be put brayed and scattered vpon coals, in foure corners of the house, they that be sleeping, shall flie the house and leaue all.

of Stones.

If thou wilt be made inuifible.

Take the Stone which is called Ophe-
thalmins, and wrap it in the leafe of the
Laurell or Bay tree, and it is called, La-
pis obtelmicus, whose colour is not na-
med, for it is of many colours, and it is
of fuch vertue, that it blindeth the fights
of them that stand about. Constantinus
carrying this in his hand, was made in-
uifible therewith.

If thou wilt prouoke sorrow, feare, ter-
rible fantasies and debate.

Take the Stone which is called Oniz,
whose colour is blacke, and that kinde is
best that is full of blacke veines. It com-
meth from Inde vnto Araby: and if it
be hanged vpon the necke or finger, it
fome stirreth vp sorrow and heauinesse in
a man, and also terrozs and debate, and
this hath bin proued by men of late time.

If thou wilt burne any mans hand
without fire.

Take

The vertue

Take the stone which is called *Fetipendamus*, which is of yellowe colour, and if it be hanged vpon the neck of any man it healeth *Articum*: also if this stone be griped straightly, it will burne the hand, and therefore it must bee touched lightly and gently.

If thou wilt kindle the minde of any man to ioy and make his wit sharpe.

Take the stone which is called *Sylontes*, it groweth in y^e bosome of a snaille of *Inde*, called *Cozcuses*, and there is of diuers kindes of it, as white, redde, and purple colour. Other say, that it is græne, and found in the parts of *Persia*: and as olde *Philosophers* say, if it be tasted, it giueth knowledge of certaine thinges to come. If it be put vnderneath the tongue, especially in the first Moone, it hath a vertue onely for an houre. Therefore being in the tenth moone, hath this vertue in the first or tenth houre: but there is mouing in the order, because, when it is vnder the tong, if our thought bee of any busi-

of Stones.

businesse, whether it ought to be or no: if it ought to bee, it is fixed stedfastly to the heart, so that it may not be plucked away: if not, the heart leapeth backe from it. Also Philosophers haue saide, that it healeth ptificos, and weake men.

If thou wilt that seething water come foorth anon after thou hast put in thy hand.

TAke the stone which is called Topazion, for the Isle Topasys, or because it sheweth a similitude like gold, and there be two kindes of it: one is utterly like gold, and this is more precious. The other kinde is of the colour of saffron, and of brighter colour then gold is, and this is more profitable. It hath bene proued in our time, that if it be put into seething water, it maketh it to runne ouer: but if thou put thy hand in it, the water is quickly drawne out: and this there was one of our brethren that did it at Paris. It is good also against Emothoicam et Stimaticam, or lunatike passion or græse.

The vertue

If thou wilt plucke of the skin of thine,
or another mans hand.

Take the stone which is called Medo-
ra, of the region Media in the which the
people dwelling are called Medy. And
there be two kinds therof, black & græne.
It is said of old philosophers, and also of
Philosophers of latter times, that if the
blacke be broken, and resolued in hot wa-
ter, if any man wash his hands therein,
the skin of his hands shall be plucked off
anone. Philosophers say also, that it is
good against the gout, and blindnesse of
the eyes, & it nourisheth hurt & weak eyes.

If thou wilt that a man suffer no paine
nor be tormented.

Take the stone which is called Mem-
phitis, of the citty Memphis: it is a stone
of such vertue, as Aaron and Hermes say
if it be drunken and mixed with water,
and given to him to drinke, which should
happen to be burned, or suffer any tor-
ments, that drinke induceth so great
vna-

of Stones.

ynablenesse to feele, that he that suffereth
feeletly neither paine noꝛ tormenting.

If thou wilt make a fire continually vn-
able to be quenched or put out.

Take the stone which is called Aba-
ston, and it is of the colour of yron, & there
is found very much of it in Arabia. If
that stone be kindled oꝛ inflamed, it may
never be put out, oꝛ quenched, because it
hath the nature of the first feathers of the
Salamander, by reason of moystry fatnes
which nourisheth the fire kindled in it.

If thou wilt ouercome thine
enemies.

Take the stone which is called Ada-
mis, in English speech a Diamond, It is
of a shining colour & very hard, insomuch
that it cannot be broken but by the blood
of a Goat, and it groweth in Arabia, oꝛ in
Cypres. And if it be bound to the left side
it is good against enemies, madnes, wilde
beasts, benimous beasts, and cruell men,
and against chiding and bratwling, and
against venim, and inuasion of fantasies,

**The vertue
and some call it Diamas.**

If thou wilt eschew perils and terrible things, and haue a strong heart.

Take the stone which is called Agathes, and it is black, & hath white beines. There is another of the same kinde, like to white colour. And the third groweth in a certaine Ile, hauing blacke vaines and that maketh to ouercome perils and giueth strength to the heart maketh a man mighty, pleasant, delectable and helpeth against aduersaries.

If thou desire to obtaine any thing from any man.

Take the stone which is called Aleatoria, and it is a stone of a cocke, and it is white as the Christall, and it is drawne out of the corks gisar, or malw, after that he hath bin gelded more then foure yeeres and it is of the greatnesse of a beane. It maketh the belly pleasant and stedfast, and put vnder the tongue, it quenched thirst. And this last hath bene proued in our

of Stones.

our time, and I perceined it quickly.

If thou wilt ouercome beasts, and interpret or expounde all dreames and prophesie of things to come.

Take the stone which is called **Asmundus**, it is of diuers colours, it putteth away poison, & maketh a man to ouercome his aduersaries, and the gift of prophesying, and the interpretation of all dreames, and making a man to vnderstand darke questions hard to be vnderstood or assoiled.

If thou wilt haue good vnderstanding of things that may be felt, and that thou mayst not be made drunke.

Take the stone which is called **Amaristus**, it is of purple colour, and the best is found in Inde, and it is good against drunkennesse and giueth good vnderstanding in things that be vnderstood.

If thou wilt ouercome thine enimies and fly debate.

The vertue

Take the stone which is called Berilus it is of pale colour and may be scene thorough as water, beare it about with thee, and thou shalt overcome all debate, and shalt driue away the enemies, and maketh thy enemy meeke. It causeth a man to be well mannered, as Aaron saith, it giueth also good vnderstanding.

If thou wilt foreiudge, or coniecture of things to come.

Take the stone which is called Celonites, it is purple and diuers other colours, and it is found in the head of the snail. If any man will beare this stone vnder the tongue, he shall foreiudge and tell of things to come. But notwithstanding it hath no vertue but shining.

*Prima cum fuerit, accensa, & crescens mo-
noytes in Vltima descendente.*

So meaneth Aaron, in the booke of vertues of hearbs & stones,

If thou wilt pacifie tempests and goe ouer flouds.

Take the stone which is called Coza
somel.

of Stones.

some be red and some white. And it hath
beene proued that it stemmeth anon blood
that putteth away the foolishnesse of him
that beareth it, and giueth wisdome. And
this hath beene proued of certaine men in
our time : and it is good against tempests
and perils of fouds.

If thou wilt kindle fire.

Take the Chrysell stone, and put it
nigh vnder the circle of the Sunne, that
is to say against Sunne, and put it nigh
any thing that may bee burned, and in-
continently the heat of the Sunne shining
will set it a fire : and if it be drunke with
Hony it increaseth milke.

If thou wilt that the Sunne appeare of
bloody colour.

Take the stone which is called Clitro-
pia, it is greene like to the precious stone
called the Emeraud : & it is sprinkled
with bloudy drops. The necramancers
call it Gemmi babilonica, the precious
stone of Babylon, by the proper name.

The vertue

But if it be anointed with the ioyce of an hearbe of the same name, and be put in a vesse! full of water, it maketh the Sunne to seem of bloody colour: as if the Eclipse were seen. The cause of this is, for it maketh all the water to bubble vp vnto a little cloude, which making the ayre thicke, hindereth the Sunne that she cannot bee seene but as it were red in a thicke coloz, a little after the cloude goeth alway by dropping down like dew, as it were drops of raine. This also bozne about a man, maketh a man of good fame, hole and of long life. It is said of old Philosophers, that a man annointed with an hearbe of this name, as we haue said befoze: excelleth with vertue. and Clitropia is found many times in Cipresse and Inde.

If thou wilt make water cold that seetheth on the fire.

Take the stone which is called Epibzetes, which put in water against the eye of the sun, putteth forth fiery beames of the Sun: and it is said of old and new philosophers, if it be put in seething water

of Stones.

fer, the bubbling bp oz ſeething will ſome
cease, and a little after, it will ſwaxe colde
and it is a ſhining and ruddie ſtone.

If thou wilt eſchew illuſions & fantaſies
and ouercome all cauſes or matters.

Take the ſtone which is called Cal-
cedonius, and it is of pale browne colour
and ſomewhat darke : if this bee pierced
and hanged about the neck, with the ſtone
which is called Sinerip: it is good againſt
all fantaſticall illuſions, and it maketh
to ouercome al cauſes oz matters in iuice,
and kéepeſh the body againſt thy aduerſa-
ries.

If thou wilt be pleaſant.

Take the ſtone which is called Celi-
donius, of which there is ſome that is
blacke and ſome ſomewhat red, and it is
drawn out of the bellies of ſwallows. If
that which is ſomewhat red be wrapped in
a linnen cloth, oz in a calues hide, & borne
vnder the left arme hole, is good againſt
madneſſe, and old ſickneſſes and diſeaſes,
and the ſleeping oz forgetting malladies,

The vertue

and Contra epidimiam, which is a scab that runne h through the whole bodie.

Euar saith, that this stone maketh a man eloquent, acceptable and pleasant. The blacke stone is good against wilde beasts, and wzath, and bringeth the businesse begun to an end. And if it be wzapped in the leaues of Celidon, it is said that it maketh the sight dull: and they should bee drawne out in the moneth of August, and two stones are found oftentimes in one swallow.

If thou wilt be victorious gainst thy aduerfaies.

TAke the stone which is called Baga-tes, and it is of diues colours. The ancient Philosophers say, that it hath bene proued in the prince Alcides, which how long he did beare it, he had alwayes victoꝝy: & it is a stone of diuers colours, like the skin of a kid.

If thou wilt know any thing to come.

TAke the stone which is called Bena, which is like a Beasts tooth, and put it
it

of Stones.

it vnder thy tongue. And as Aaron & the old Philosophers say, as long as thou doest hold it thou mayest coniecture and tell of things to come, and thou shalt not erre in any wise for iudging.

If thou wilt that thy garment cannot be burned.

Take the stone which is called Hittmos, which as Iridorus saith is like to Saffron, and it is found in a part of Spaine This stone bloweth like a paire of bellows, by reason of the windinesse in it, It is found nigh the Gades of Hercules, that is two Iles, by the further parts of Spaine beyond Garnade, and if this stone be set in a garment, it cannot be burned in any wise, but shineth like fire. And some men affirme that the white carbuncle stone, is of this kinde.

If thou wilt haue fauour or honour.

Take the stone which is called Labzices, and it is like the Chystall stone. The ancient Philosophers, as Cuar and Aaron say of it, that it giueth eloquence, fauour, and

The vertue

and honour, and it is said mozeouer, that it healeth euery Dzoopsie.

If thou wilt driue away fantasies and foolishnesse.

Take the stone which is called Chrysolitus, and it is of the same vertue with Attemicus, as Aron and Cuar say, in the booke of the natures of hearbs and stones. This stone set in gold, and bozne, driueth away foolishnesse, and expelleth fantasies. It is affirmed to giue wisedome, and it is good against feare.

If thou wilt iudge the opinions and thoughts of others.

Take the stone which is called Barastides, it is of blacke colour: Let one hold it in his mouth, and it maketh him that beareth it, merry and in fauour, and well esteemed with all men.

If thou wilt haue victory and amity.

Take the stone which is called Pichomay, and it is the same that is called Alabaster

of Stones.

baster, and it is a kind of marble, and it is white and shynings, and ointments are made therof to y burping of the dead.

If thou wilt that a man sleeping tel thee what he hath done.

Take the stone which is called Quirum, this stone is found in the nest of the Lapwing or blacke plouer.

If thou wilt obtaine any thing of a man.

Take the stone which is called Radianus, and it is blacke, shining through which when the head of a cocke is giuen to Emotes or Bisnires to eat, it is found a long time after, in the head of the cock. And the same stone is also called Tonatides.

If thou wilt make that neither dogs, nor hunters may hurt any beast which they hunt.

Put before them the stone which is called Luperius, and it wil runne sone to the stone.

This

The vertue

This stone is found in Lybia, & al beastes run to it as to their defender. It letteth that neither dogs noꝝ hunters may hurt them.

If thou wilt burne any mans hand without fire.

Take the stone which is called Uness, which we called befoze pꝛinci penapti which is fire, and it is as fire. If any man straine hard this stone, it burneth some his hand, like as if it were burned with a materiall fire, which is a maruelous thing.

If thou wilt cure melancholly, or a feuer quartaine in any man.

Take the stone which is called Lapis lazuly. It is like to the colour of the heauen: and there is within it little bodie of gold: and it is sure and pꝛoued that it cureth melancholy and the feuer quartan.

If thou wilt make any mans wit sharpe and quick, & augment his riches, and also prophesie things to come.

Take the stone which is called Smaragdus,

of Stones.

ragous, in English an Emeraude: and it is very cleare, shining through and plain but that of yellow colour is better. It is taken out of the necks of gripes or Griefs, it doth both comfort and saue, and being bozned it maketh a man to vnderstand well; and giueth to him a good memory, augmenteth the riches of him that beareth it, and if any man shal hold it vnder his tongue, he shall prophesie anon.

If thou wilt make a rainbow to appear.

Take the stone which is called Iris, and it is white like to a Christall, fouresquare or hauing hoznes, if this stone be put in the beames of the sunne, by turning backe it maketh a rainbow sone to appeare in the wall.

If thou wilt make a stone that will neuer be made hot.

Take the stone which is called Gallia it hath the figure of the haile, and the colour and hardnesse of the diamond. If this stone be put in a very great fire it
will

The vertue

will neuer be hot. And the cause is, for it hath the holes so straight together, that the heat may not enter into the body of the stone. Also Aaron and Euer say, that this stone bozne, mitigateth wrath, lecherie and other hot passions.

If thou wilt know whether thy wife lyerh with any other married man.

Take the stone called Galeritis, which is the same that is called Catabyses, and it is found in Lybia and Britannia, the most noble Ile of the world, wherein is contained both countries, England and Scotland. It is of double colour blacke, and of the colour of saffron, and it is found gray coloured, turning to palenesse. It healeth the dropſie, and it bindeth the bel- lies that are loose. And as Auicenna saith, That if the stone be broken and washed or be given to a woman to be washed, if she be not a virgin, she will shed her wa- ter, if she be a virgin, then the contrary.

If thou wilt ouercome thine
enemies.

Take

of Stones.

Take the stone which is called Draconites, from the dragons head. And if the stone bee dratone out from him aline it is good against all poysons, and he that beareth it in his left arme, shall ouercome all his enemies.

If thou wilt engender loue betweene any two.

Take the stone which is called Echites, and it is called of some Aquileus, because the Eagles put these in their nests. It is of purple coloz, and it is found nigh the bankes of the Ocean sea and sometime in Persia, and it containeth alwaies another stone in it which soundeth in it, whē it is named. It is said of ancient Philosophers, that this stone hanged vpon the left shoulder, gathereth loue betwēne the husband and the wife. It is profitable to women great with childe, it letteth vntimely birth, it mitigateth the perill of making afraid, and it is said to be good to them that haue the falling sicknes. And as the men of Chaldeē say and affirme that if there be any poyson in thy meate,

if

The vertue

if the aforesaid stone be put in, it letteth that meat may be swallowed downe: and if it be taken out, the meate is some swallowed downe, and I did see that this laste was examined sensible of one of our brethren.

If thou wilt make a man sure.

Take the stone which is called Tepistites. It is found in the sea, it is shining and ruddie: and it is said in the Booke of Alchozath, that if it be bozne before the heart, it maketh a man sure, and refraineth and mitigateth all seditions, and discords. It is said also that it mitigateth the eyes with long hinder legs, which burneth cozne with touching of it and deuoureth the residue, soules cloudes, haile, and such as haue power of the fruits of the earth. And it hath bene proued of philosophers of late time, and of certaine of our brethren that it being put against the Beame of the Sunne putteth forth fiery beames. Also if this stone be put in seething water, the seething wil soon cease and the water will be cold a little after.

If

of Stones.

If thou wilt that strangers

walke sure.

Take the stone which is called **Via-**
cinthus, in English a **Jacinct**, it is of ma-
ny colours. The green is best, and it hath
redde veines, and should be set in siluer:
It is said in certaine Lectures, that there
is two kinds of it, of the water, and of the
Saphire. The **Jacinct** of the water is yel-
low & white. The **Jacinct** of the **Saphires**
is very shining yellow, hauing no wa-
trishnes & this is better, and it is written
of this in lectures of philosophers, that it
being borne on the finger or necke, ma-
keth strangers sure and acceptable, to
their ghests. And it prouoketh sleepe for
the coldnesse of it, and the **Jacinct** of **Sa-**
phire hath properly this.

If thou wilt be saued from diuers chan-
ces and pestilent bits.

Take the stone which is called **Ori-**
thes, of which there be threé kinds, one
D blacke

The vertue

black, another gréene, and the third, of the which one part is rough, & the other plain, and the colour of it is like the colour of a plate of iron, but the gréene hath white spots. This stone bozne, p̄serueth from diners chances, and perils of death.

If thou wilt make Peace.

TAke the stone which is called Sapphire, which commeth from the East into India and that of yellow colour is the best, which is not very bright, it maketh peace and concord, also it makes the mind pure and deuout to God: further, is strengtheneth the minde in good things, and kēpeth a man from too much inward heate.

If thou wilt cure a virgin.

TAke y^e stone which is called Saunus from the Ile Sauna. It doth make firme or consolidate the minde of the bearer of it: and being bound to the hand of a woman trauelling with childe, it hindereth the birth, and kēpeth it still in the wombe. Therefore in any such occasion it
is

of Stones.

is forbidden, that a woman in that state
should not touch this stone.

Thou shalt finde many other like
things in the booke of Mines, of Aa-
ron and Cuar.

The manner of doing things, confi-
steth in this, that the bearer of any of
these things, be a cleane person, but espe-
cially in his bodie.

D 2

Explicit

Explicit.

Isidorus seemeth to say, that Licania hath in the head a stone of most noble vertue, and is of white colour, which brayed, giuen to them that haue the stranguilon, to drinke, it loseth perfectly the vrine and shortly healeth, it putteth away the feuer quartane. Also it taketh away a white spot or pearle in the eye. Also if a woman with child beare it on her, she looseth not her birth: moreover the flesh of them sodden and eaten is good for them that haue an exulceration or sore in the lungs, with a consumption of all the body, and spitting of blood. Also the powder of the beasts, with rinde or barke of trees, and some graines of Pepper, is profitable against the Emerodes and growing out of flesh about the buttockes. Likewise they being raw, brayed with rindes or barke of trees, breake ripe impostumes.

The



The third Booke of Al- bertus Magnus, of the vertues of certaine Beasts.



As much as it hath bene
spoken in the booke before of
certaine effects, caused by the
vertue of certaine stones,
and of their merueilous vertue or opera-
tion: now we will speake in this Chap-
ter of certaine beasts.

Aquila

Cassio

Bubo

Hircus

Camelus

Lepus

Expetiolus

Leo

Foca

Anguilla

An Eagle

A Sprike Owle

A goat Bucke

A Camel

A Hare.

A Lion

A Foxpaise

An Cele

The vertue

Mustela	A weasel (plouer.)
Vpupa	A Lapwing o2
Pellicanus	A Pellican
Cornus	A Crow
Milvus	A kite o2 gleid
Turtur	A Turtle
Talpa	A Mole (owfel.)
Merula	A black mack o2,

Aquila, the Eagle is a bird very well knowne of the men of Chaldee, it is called Vorax, and of the Grekes Rimbicus. Aaron and Cuar say, that it hath a marueilous nature o2 vertue. For if the braine of it bee turned into powder, and mixed with the iuyce of Hemlocke, they that eat of it, shall take themselves by the haire, and shall not leaue their hold, so long as they beare that they haue received. The cause of this effect is, so2 that the braine is very colde, insomuch that it engendzeth a fantastickall vertue, shutting the pores by smoake.

Casso is a beast that is knowne very well, It is called Rapa amongst the Chaldees, and of the Grecians Orgalo.
Aaron

of Beastes.

Aron saith of this. If the feet of it be boorn of any man, he shall neuer be vexed, but he shall desire alwaies to go forth. Also he that beareth the feet of it, shall alwayes overcome, and shall be feared of his enemies. And he saith that his right eie wrapped in a wolues skin, maketh a man pleasant, acceptable and gentle. And if meate be made of the aforesaid things, or powder giuen to any man in meat, the giuer shall be greatly loued of him that receiueth it. This last was proued in our time.

BVbo, a strike Owle, is a Bird very wel known, which is called Magis of the Chaldees, Hisopus of the Greeks, there be maruellous vertues of this foule. For if the heart and right foot of it, be put vpon a man sleeping, he will tell thee whatsoever thou shalt aske of him. And this hath been proued of late time among our brethren. And if any man put this vnder his arme hole, no Dog will barke at him, but keepe silence. And if these things aforesaid, ioyned together with a wing, if it be hanged vpon a tree, birds will gather together to that tree.

The vertue

Hircus, the Goat bucke is a beast well enough known, it is called of the Chaldees Erbichi, of the Greeks Massia. If the blood of it be taken warme with vineger and the iuyce of fennill, and sodden together with a glasse, it maketh the glasse soft as dowe, and it may be cast against a wall, and not broken: And if the aforesaid confection be put in a vessel, and the face of any man be anointed therewith, marueilous & horrible things shall appeare, and it shall seeme to him that he must die: And if the aforesaid thing bee put in the fire, and there be any man that hath the falling sicknesse, by putting to the loadstone, he falleth suddenly to the ground as dead, and if the water of Celes be giuen to him to drinke, he shall be cured quickly.

Camelus, the Camell is a beast known, well enough. It is called of the Chaldees Ciboi, of the greeks Iphim. If the blood of it be but in the skin of the beast called Stellio, and then set on any mans head, which is like allizard, hauing
on

of Beastes.

on his backe spots like stars, it shall seeme that he is a Giant, and that his head is in heauen. And it is said in the booke of Alchorath, of Mercurie, that if a lanterne anointed with the blood of it, be lighted, it shall seem that men standing about, haue Camels heads, so that there bee no outward light of another candle.

LEpus, the Hare is a beast very much known, of the Chaldees it is called Veterillum, and of the Græks Guolosa, the vertue of it is shewed to be marvellous, for Cuar & Aaron said, that the feet of it ioined with a stone, or with the head of a blacke Dinsel, moueth a man to hardinesse, so that he feare not death.

And if it be bound to his left arme, he may go whither he will & he shal returne safe without perill. And if it be giuen to a dog to eat, with the heart of a Wesell, from thenceforth shall he not cry out although he should be killed.

EXperiolus, is a beast well enough knowne, if the cloue of it bee burned and consolidated, and bee giuen in meate
to

The vertue

to any horse, he wil not eat for the space of thre dayes : and if the aforesaid thing be put to a litle turpentine it wil be cleare, & secondly, it shall be made as a cloude in blood, and if it be cast into a little water a while, an horrible thunder shall be made.

LEO, a Lyon is a beast well knowne, he is called of the Chaldees, Balamus of the Greeks, Beruth. If thongs of leather be made of the skin of him, & a man gird himselfe withall, hee neede not feare his enemies : and if any man will eate of the flesh of him, and drinke his water for thre dayes he shall be cured from the feauer quartan : and if any part of his eyes be put vnder a mans arme hole, all beasts shall fly away, bowing down their heads to their bellies.

EOCA, a Porpaise is a fish wel known, of the Chaldees it is called Daulumber of the Grecians Labor, this fish is of diuers natures. If the tung of it be taken & put with a litle of the heart of it in water, for a surety fishes wil gather there together. And if thou wilt beare it vnder thy
arme

of Beastes.

arme hole, no man shall be able to get victory against thee, for thou shalt haue a gentle and pleasant iudge.

A Nguilla, an Cele, it is a fish sufficiently knowne. The vertues of it is maruellous, as Euar and Aaron say: for if it die for fault of water, the heart remaining hole, and strong vineger taken and mixed with the blood of the soule, called in Latin Multur, which some call in English a Gripe, and some a Hauen, and put vnder tuing in any place, they shall all how many soeuer they be, recouer their life, as they had before. And if the woyme of this Cele be drawen out, and put in the aforesaid confection the space of one moneth, the woyme shall be changed into a very blacke Cele, of which, if any man eate he shall die.

M Vstella, the Mesell, is a beast sufficiently known. If the hart of this beast be eaten yet quaking, it maketh a man to know things to come, and if any dog eat of the hart with the eyes and tongue of it hee shall loose his voice.

Vpu.

The vertue

VPupa, the Laptwing or black plouer, is a birde sufficiently knowne of the Chaldees, it is called Bordineta, of the Greeks Ikon; The eyes of it bozne, make a man grosse or great, & if the eyes of it be bozne before a mans breast, all his enemies shal be pacified: and if thou shalt haue the head of it in thy purse, thou canst not be decelued of any merchant. This hath bin proued of our brethren.

Pellicanus, the Pellican is a bird well knowne, It is called of the Chaldees Voltri, and of the Greeks Iphalari. The vertue of it is marvellous. If yong birds be killed & their heart be not broken, and a part of her blood be taken & put warme in the mouth of the yong birds they will againe some receiue life as before. If it be hanged vp to the necke of any bird, it shal flie allwayes, vntill it fall dead. And if the right foot of it be put vnder any hot thing after thre moneths somewhat shalbe engendred quicke, and shal moue it selfe of the humoz and heat, which the bird hath. And Hermes in the booke of Alchorath, & Plinius doth witnesse this.

of Beasts.

Cornus, called of some a Kauen, and of others a Crow, the vertue of this soule is maruellous, as Euar and Aaron rehearse. If her egges be sodden, and put againe into the nest, the Kauen goeth some to the red sea, in a certain Ile, where Aldoricus or Alodrius is buried, and shee bzingeth a stone wherewith she toucheth her egges, and the egges be as rawe as they were before: It is a maruellous thing to stirre vp sodden egges. If this stone be put in a ring, and the leafe of the Lalwzell tree vnder it, and if a man bee bound in chaines, or a doore shut, be touched therewith, he that is bound shall bee loosed, and the doore shall be opened: and if this stone be put in a mans mouth, it giueth him vnderstanding of all birdes. The stone is India, because it is found in India, as some men say, and some say in the red sea. It is of diuers colours, and maketh a man to forget all wrath, as we haue said aboue in the same stone.

Milnus, a Kite or Gleide, is a birde common amongst vs, of y Chaldras
it

The vertue

it is called Bisicus, of the grækes Melos. If the head of it be taken, and bozne before a mans breast, it giusth to him loue and fauour of all men and women.

If it be hanged to the necke of a hen, she will neuer cease to run, vntill it be put away: and if a corks combe be anointed with the blood of it, hee will crowe from thenceforth. There is a certaine stone found in the knees of this bird, if it be looked cranily, which if it be put in the meat of two enemies, they shalbe made friends and there shal be made very great friendship among them.

TVrtur, a Turtle, is a birde very well knowne, it is called Merlon, of the Chaloes, of the Grækes Pilax. If the heart of this soule be bozne in a Wolues skin, he that beareth it, shal neuer hane an appetite to commit lechery from henceforth. If the heart of it be burned, and put aboue the egges of any soul, there can neuer yong birds be engendzed of them from thenceforth: and if the feet of this soule be hanged to a tree, it shall not beare from thenceforth.

And

of Beastes.

And if an hairy place, or an horse be anointed with the blood of it, and with water wherin a Mole was sodden, the black hairees will fall of.

TAlpa, a Mole, is a beast very well knowne. The vertue of this beast is marvellous, as it is rehearsed of Philosophers. If the foot of it be wrapped in the leafe of a Lawzell tree, and bee put in the mouth of an horse, hee will flie for feare: And if it be put in the nest of any foule, there shall neuer come forth young birds of these egges: And if thou wilt drive away Moles, put it in a pot, & quicke brymstone kindled, all the other Moles shall come together there: & the water of that decoction maketh a blacke horse white.

MErula, a blacke macke or Owl, is a foule very well knowne, and the vertue of it is marvellous. For if the feathers of the right wing of it be hanged vp in the midst of an house, with a redde leafe, which is neuer occupied, no man shall be able to sleepe in that house, untill it be put away. Moreover if the heart of it be

The vertue

be put vnder the head of a man sleeping, if you aske him any thing, he shall tell all he hath done with a high voyce.

The manner of doing these aforesaid things, that the effect may bee good and profitable, is that it be done vnder a favourable planet, as Jupiter and Venus, as this is in their dayes and houres. If any man therfore will doe these things truly, without doubt he shall find truth, and very great effect and vertue, in the aforesaide things as I haue proued and seene oftentimes together, with our brethren in our time: therfore let a man consider here, which shall find plenty of those aforesaid things, that he possesseth a Lordship of vertues. For if they haue done in their contraries, as a good effect in a malicious signe, his vertue and effect should be hindered by his contrary, ether by good and true things growe to be despised. We see by daily experience, very many people are deceiued in true things, which if they had knowne, and kept the qualities of signes, or the right measure of times and seasons, they should haue gained their will and

of Beastes.

and effect, in the aforesaid things.

Isidorus seemeth to say, that the ashes of a great frog, tyed to a womans girdle, restraineth the comming of a womans naturall purgation.

And in probation, if it be bound about a hennes necke, no blood shall come out of her, or of any other beast.

Also if it be tempred with water, and the head or any other place be annointed therewith, here will neuer grow.

If any man beare a dogs heart on his left side, all dogs shall hold their peace, and not barke at him.

If any man will bind the right eye of a Wolfe on his right flæue, neither men nor dogs may hurt him.

*Here endeth the natures of Hearbes,
Stones, and Beastes.*

The order



unto seeing all things
that hath bene saide be-
fore, and all that follow-
eth after, may be apply-
ed more easily to the ef-
fects of their desire
which haue no knowledge in the starres.
First thou shalt note, that an houre is ta-
ken two wayes: that is, equall and vne-
quall. The equall houre is the houre
of the diall or Clocke, which is al-
wayes equall. The vnequall houre is con-
sidered, after that the dayes bee longer or
shorter. For as the astrologians alwayes
consider the time in the which the Sunne
standeth vpon his halfe Sphere, and
they cal it the day or the bowle of the day,
and by the contrary the night. They de-
uide that time which they call the day, in-
to twelue equall parts, which be xii houres
of the same day, and whatsoeuer is said
of the day, thou must vnderstand contra-
riwise of the night And that thou mayest
vnderstand it more clearly: put case the
Sun commeth out from his halfe sphere
at viii. of the diall. We haue vnto the go-
ing

of Beastes.

ing downe of the Sun xvii. houres of the
dyall which we may multiply by lx. as
there be lx. minutes of every houre of the
dyall, & we shall haue nine hundzeth and
threescore minutes which we may deuide
by twelue as there be twelue hours of the
day, applying to every houre his portion,
& count lxxx. minutes in an houre. Ther-
fore every houre of a day shal haue foure-
score minutes, which shall containe one
houre, and one thirde of an houre of the di-
all, And in all that time the Dominion of
the Planet of that houre shall be conside-
red as the table here following shal make
more manifest, every houre of his night
shall haue but forty minutes, which thou
shalt vnderstand like wise of others, accor-
ding to the rising of the Sunne vpon the
ground, because that houre which is the
middlest betweene night and day, which
is called the dawning of the day, is not
called the day, but the day is properly to
be vnderstood, when as the Sunne may
be scene.

Therefore thou willing to consider and
know the Domination and rule of every
planet, then here may you see how in eue-

The order

ry houre euery planet hath his dominion. Thou shalt consider the hours themselves as I haue before said, and so thou mayest come to the end of thy purpose. Also the beginning of the day is considered from one of the clocke of the day, going before afternone. So diuide the Sunday into two equal parts, & each is twelue houres. so that the first houre of monday, beginneth after twelue on Sunday, and one is the beginning of Monday.

Wherefore thou art to consider that Sunday hath his signe vnder the Sunne.

Monday hath his vnder the Moone.

Tuesday hath his signe vnder Mars.

Wednesday hath his signe vnder Mercurius.

Thursday his signe vnder Iupiter.

Friday his signe vnder Venus.

Saterday his signe vnder Saturne.

It is to bee noted that euery true act must be done vnder his Planet. And the best is, that it be done in the proper day of the Planet. and in his owne proper houre as for example.

Under Saturne, life, building, doctrine, mutation.

Under.

of Planets.

Under Jupiter, hono^r, things desired, riches apparell.

Under Mars, warre, prison, Matrimony,emie.

Under the Sunne, hope, lucre, fortune, heire.

Under Venus, friend o^r fellowship, way, louer stranger.

Under Mercury losse, debt, feare.

Under the Moone policy, dreame, Merchandize, theft.

Of the houres of the dayes and nights.

And first the houres of Sunday. The first houre the Sunne, the second Venus, the third Mercurius, the fourth the Moone, the fift Saturne, the sixt Jupiter, the vii. Mars, the viii. the Sunne, the ninth Venus, the x. Mercurius, the xi. the Moone, the xii. Saturnus.

But in the first houre of the night, Jupiter, the second Mars, the third the Sun, the fourth Venus, the fift Mercurius, the sixt the Moone, the seventh Saturnus, the viii. Jupiter, the ninth Mars, the x. the Sun, the xi. Venus, the xii. Mercurius.

The order

In the first houre of munday, the moon, the second Saturne, the third Jupiter, the fourth Mars, the fift Sol, the sixt Venus the seventh Mercurius, the eight Luna, the ninth Saturnus, the tenth Jupiter, the eleventh Mars, the twelxe Sol.

But in the first houre of munday night Venus, the second Mercurius, the third Luna, the fourth Saturne, the fift Jupiter, the sixt Mars, the seventh the Sunne the eight Venus, the ninth Mercurie, the tenth Luna, the eleventh Saturnus, the twelxe Jupiter.

In the first houre of Tuseday Mars in the second Sol, the third Venus, y fourth Mercury, the fift Luna, the sixt Saturne, the seventh Jupiter, the eight Mars. the ninth Sol, the tenth Venus, the eleventh Mercurius, the twelxe Luna.

But on Tuesday at night in the first houre Saturne, the second Jupiter, the third Mars, the fourth Sol, the fift Venus the sixt Mercury, the seventh Luna, the eight Saturne, the ninth Jupiter, y tenth Mars, the eleventh Sol, the twelxe Venus.

Of Wednesday, his first houre is
Mer:

of Planets.

Mercurius, at two Luna, at three Saturnus, at four Jupiter, at five Mars, at six Sol, at seven Venus, at eight Mercurius, at nine Luna, at ten Saturnus, at eleven Jupiter, at twelve Mars.

But on Wednesday night at one of the clock Sol, at two Venus, at three Mercurius, at four Luna, at five Saturnus, at six Jupiter, at seven Mars, at eight Sol, at nine Venus, at ten Mercurius, at eleven Luna, at twelve Saturnus.

On Thursday at one of the clock Jupiter, at two Mars, at three Sol, at four Venus, at five Mercurius, at six Luna, at seven Saturnus, at eight Jupiter, at nine Mars, at ten Sol, at eleven Venus, at twelve Mercurius.

But on Thursday at night at one of the clock the Moone, at two Saturnus at three Jupiter, at four Mars, at five Sol, at six Venus, at seven Mercurius, at eight the Moone, at nine Saturne, at ten Jupiter, at eleven Mars, at xii. Sol.

The order

On Friday at one of the clock Venus,
at two Mercurius, at three Luna, at four
Saturnus, at five Jupiter, at six Mars, at
seven Sol, at eight Venus, at nine Mer-
curius, at ten Luna, at eleven Saturne
at twelve Jupiter.

But on Friday night at one of the
clocke Mars, at two Sol, at three Venus,
at four Mercurius, at five Luna, at six
Saturnus, at seven Jupiter, at eight
Mars, at nine Sol, at ten Venus, at ele-
uen Mercurius, at twelve Luna.

On Saterday at one of the clock Sa-
turnus, at two Jupiter, at three Mars, at
four Sol, at five Venus, at six Mercuri-
us, at seven Luna, at eight Saturnus,
at nine Jupiter, at ten Mars, at eleven
Sol, at twelve Venus.

But Saturday at night at one of the
clock Mercurious, at two the Moone, at
three Saturnus at four Jupiter, at five
Mars, at six Sol, at seven Venus, at
eight Mercurius, at nine the Moon, at ten
Saturne, at eleven Jupiter, at xii. Mars.

And note that Jupiter and Venus be
good, Saturne and Mars euill, but the
Sun and Moone in a meane, & Mercurie
is good with good, and euill with euill. A

A short discourse of the nature and
qualities of the seuen Planets,
and first of Saturnus.

Saturnus.

Saturnus is the highest Planet,
whose nature is cold & dry, whose
complextion melancholy, an enemy
to mankind, masculine, and of the
day euill disposed, and counted the grea-
ter misfortune. He is of slow motion, for
he perfozmeth his course but in 30. yeres.
He gouerneth in a mans body, the right
eare, the milt, the bladder. He hath domi-
nion ouer the Bristicke, Cathar, palsie,
dropsie, Quartan ague, Consumption,
Gout, Leprosie, morpheu, canker sore,
and griefs of the spleen. He is a friend to
the relentinie faculty, and hee hath two
houses as Capricornus and Aquarius.
If he be Lord of nativity, he maketh the
childzen of proud heart, lofty in honours,
sad, keeping anger, vpight in counsel, dis-
agreeing with their wiues, malicious. Of
 stature leane, pale, slender, and hard fauo-
red, thicke lips, wide nostrils, and cold of
nature. This Planet giueth denominati-
on to Saturday, because he ruleth the first
houre of the day.

Jupiter

The order

Iupitet.

Iupiter is next beneath Saturnus, whose nature is warme and moist whose complexion sanguine, a friend to nature and to mankind, masculine of the day, and called the greater fortune, he is meetly slow of motion, performing his circuit, but in xii. yeeres. He governeth in a mans body, the Liuer, the Lungs, the Ribbes, Midriffe, Gristle. Blood and seed. He hath dominion ouer the Kings euill, plarisie, infection of the Lungs, Apoplexy proceeding of blood, Crampe, great headache, heart-burning, and other diseases rising of blood. He helpeth the digestiue and nutritiue faculties, and he hath likewise two houses, Sagitaris and Pisces. If he be Lord of the natiuitie, he maketh the children bozne, to bee of noble courage, trust, atchiuing great exploits, merry, glorious, honest, of stature faire and lovely coloured, gentle eyes, thick hair, stately in going, very louing both of wite and children. He giueth name to Thursday, because hee ruleth the first houre of that day.

of Planets.

Mars.

Mars followeth Jupiter whose nature is immoderate hote and dry, whose complexion cholericke, masculine of the night, euil disposed, and termed the lesser misfortune. He is different quick of motion, performing his course in two yeres. He gouerneth in a mans body, the le t care, the gall, the reines, and Cods. He hath influence in the Tertian feuer, Pestilence, and continuall ague: King-worme: megrim, rottenness, vntimely deliuerance, breaking of veines, and all diseases caused by choller, and hath two mansions, Aries and Scorpius. If he be Lord of the natiuity, he maketh the children bozne rough, wilde, fierce, inuincible bolde contentious, obscure, easie to be deceived. Of stature indifferent, leane hard fauoured, red headed, small eyed, delighting to burne and destroy, subiect to breaking their lims, and violent death, or else to fall downe from an high place. This Planet giueth denomination to Tulse day, because he ruleth the first houre of that day.

Sol,

The order

Sol.

Sol, or the Sunne ensueth next Mars whose nature is hot and dry moderately, the life and light of all the other Planets masculine, of the day good fortune by aspect, but euill fortune by corporall coniunction. He is quicke of motion, finishing his course in three hundred fortye fives dayes, and almost sixe houres. He gouerneth in mans body, the brayne, marrow, sinewes, the right eye of a man and the left eye of a woman. He hath rule of all harts in the mouth. in distillations to the eyes, and in all hot and dry diseases which proceed not of choller, and hath but onely one mansion: to wit, Leo. If he be Lord of the natiuity he maketh the children bozne trustie, lofty, wise, iust, curteous, religious, and obedient to their parents. Of person copulent, their haire enclined to yellow, tall, large limmed, doing all things with a grace: and if this Planet bee well placed, hee causeth long life. This Planet giueth denomination to Sunday because hee ruleth the first houre of the day.

Venus

of Planets.

Venus.

Venus runneth after Sol, whose nature is cold and moist temperately: whose complexion flegmaticke, feminine of the night, and is cleaped the lesser fortune: but of inclination well disposed to mankind. Shee is of a swift progression absoluing her reuolution in one yære. She gouerneth in mans body: the loines, kidneis, buttockes, belly, flanke, and matrice. She beareth rule ouer all cold maladies, and moist in the liuer, heart, and stomacke, and specially women about their priuities: and she hath two mansions or houses, Taurus and Libra. If she be Lady of the natiuitie, shee maketh the children pleasant, merry, giuen to pleasures, louely, lecherous, iust, inuiolable keepers of faith and friendlinesse. Of stature, tall, comely, white and faire, hauing wanton and amiable eyes: gentle lookes, thicke soft haire, sometime curled, dancers and delighted in musicke. This gentle Planet giueth denomination to Friday, because she ruleth the first houre in that day.

The order

Mercurius.

Mercurius immediately folloiweth Venus, whose nature in al respects is common and conuertible, masculine with masculine, feminine with feminine, hot with hot, cold moist with moist, drie with drie, good fortune with good fortune, be with a good aspect or coniunction. He gouerneth in mans body the tongue, memory, cogitation, hands and thighes. He hath dominion ouer the phrensie, madness, melancholly, falling sicknesse, cough, Rheume and the abundance of distilling spittle. and generally all things are subiect vnto him: and he hath two mansions Gemini and Virgo. If he be Lord of the natiuitie, he maketh the children stout, wise and apt to learne: modest, secret, and eloquent. Of person small, leane, pale of visage, smooth haired, faire eyed, hard and bony handed. This Planet giueth name to Wednesday, because he ruleth the first houre of that day.

Luna

of Planets,

Luna.

Luna, or the Moone commeth last, and lowest of all the planets, whose nature is cold and moist, feminine and of the night couueyer of the vertue of all other Planets comming next from her to vs. She is of a very passing swift motion, finishing her course in xxviii. dayes, seven houres, and xliiii. minutes. She gouerneth in a mans body, the braine, the left eye of a man, and the right eye of a woman, the priuie parts of a woman, the stomacke both in man and woman, the belly, and generally all the left parts of the body. She ruleth the palsie and writhing of the body, displaying of members, obstruction of sinewes, with infirmities proceeding of cold moisture, and she hath but one house only, to wit Cancer. If she be the soueraigne of the nativity, she maketh the childzen bozne, honest, honourable, inconstant, louing wet and moist places, and giuen to see strange countries. Of stature tall, white and effeminate. She giueth name to monday, because she ruleth the first houre in that day.

Here

The order

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Here

Heere beginneth the Booke of the
Maruels of the World, set forth
by Albertus Magnus.



After it was knowne of
Philosophers, that all
kinds of things moue and
incline to themselves, be-
cause an ague and ratio-
nable vertue is in them, which they
guide, and moue as well to themselves as
to others, as fire moueth to fire, &c.

Also Auicenna said, when a thing stan-
deth long in salt, it is salt, and if any thing
stand in a stinking place, it is made stin-
king: and if any thing standeth with a
bold man, it is made bold, if it stand with
a fearefull man, it is made fearefull.

And if a beast companyeth with men,
it is made tractable and familiar: & gene-
rally it is verified of them by reason, and
diuers experience, that euery nature mo-
ueth to his kinde, and their verifving is
known in the first qualities, and likewise
in the second, and the same chanceth in
the third. And there is nothing in all dis-
positions and quality, which moueth to it

It

selfe

Heere beginneth the Booke of the
Maruels of the World, set forth
by Albertus Magnus.



After it was knowne of
Philosophers, that all
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positions and quality, which moueth to it

Of the Maruels

selfe according to his whole power. And this was the root, and the second beginning of the woꝝkes of secrets, and turne thou not away the eyes of thy minde. After that this was grafted in the minds of the Philosophers, then they found the disposition of naturall things. For they knew surely that great cold is grafted in some, in other some, great boldnesse, in some great wꝝath, in some great feare, in some barrennesse is ingendꝛed, in some feruentnes of loue is ingendꝛed, in some is one vertue or another ingendꝛed, either after the owne kind (as boldnesse and victoꝝ is naturall to a Lyon) or secundum in diuidium, as boldnes is in a harlot, not by a mans kind, but Per indiuidium, there are by this great maruels and secrets able to be wrought. And they that vnderstood not the maruellousnesse, and how that might be, dispise and cast away all things in which the laboꝝ or wit of Philosophers was, whose intent was to their owne praise in their posterity that they might by their writing, make things caled false, be holden in great estimation. It is not hidden to the people, that euery like helpeth

of the VWorld.

helpeth and strengtheneth his like, and loueth, moueth and imbraceth it. And philosophers haue said, and verified, that the liuer helpeth the liuer in their wri-tings, and euery member helpeth his like. And the turners of one mettall into another called Alchemists know, that by manifest truth, how like nature secretly en-treth and reioyceth of his like. And euery Science hath now verified that in like. And note this diligently, for maruellous workes shall be seene vpon this.

Now it is affirmed and put in al mens mindes, that euery naturall kind, and that euery particular or generall nature hath naturall amitie and enmitie to-wards other. And euery kind hath some horrible enemy, and destroying thing to be feared. Likewise something reioycing exceedingly, making glad, and agreeing by nature: as the sheepe doeth feare the wolfe, and it knoweth not only him alive but also dead: not only by sight, but also by tast: and the Hare feareth the dog, and the House Catte, and all foure footed beasts feare the Lion, and all flying birds the Eagle, and all beasts feare man, and

Of the Maruels

this is grafted to euery one by nature, and some haue this. Secundum indiuidium, and at a certaine time.

And it is the certifying of all Philosophers that they which heare others in their life, hate their Parents and altogether after they die. For a skinne of a shep is consumed of the skinne of the Wolfe, and a timbrell, taboz or drumslade, made of the skin of a Wolfe, causeth that which is made of a sheeps skin, not to be heard, and so it is in all others. And note thou this for a great secret.

And it is manifest to all men, that a man is the ende of all naturall things, and that all naturall things are by him, and he ouercommeth all things. And naturall things haue naturall obedience grafted in them to man, and that man is full of marueilousnesse, so that in him are all conditions, that is intemperance in hot and cold, temperate in euery thing that it will, and in him be the vertues of all things, and all secret acts worke in mans body it selfe and euery maruellous thing commeth forth of him, but a man hath not all these things at one time
but

of the VVorld.

but in diuers times, and in Diuersis indi-
uiduis, and in him is found the effect of
all things.

Thou shalt note how much reason may
see and comprehend, and how much thou
mayst proue by the experience, and so vn-
derstand that which is against man.

There is no man but doth know
that euery thing is full of maruellous o-
perations, & thou knowest not which is
y^e greatest operation, till thou hast proued
it. But euery man dispiseth the thing
whereof he knoweth nothing, and that
hath done no pleasure to him. And euery
thing hath of hotte and cold, that is pro-
per to him, and fire is not moze maruel-
lous then water, but they are diuers and
after another manner, and Pepper is not
moze maruellous then Benbane, but af-
ter another manner. And he that belie-
ueth that maruellousnesse of things, com-
meth from hotte and cold, cannot but say
that there is a thing to be maruelled in
euery thing, seeing that euery thing
hath both of hot and colde that is conue-
nient to it. And hee that belieueth that
the maruellousnesse of things be in stars,

Of the Maruels

of which al things take their maruellous
and his properties, may know that euery
thing hath his proper figure celestiaall a-
greeing to them, of which also commeth
maruellousnesse in working. For euery
thing which beginneth, beginneth vnder
a determinate ascendent and celestiaall in-
fluence, and getteth a proper effect, or
vertue of suffering or working a maruel-
lous thing. And hee that beleueth the
maruellousnesse of things that come by
amity and enimity, as buying and selling
cannot be denyed so to come: and thus v-
niuersall euery thing is full of maruellous
things, after euery way of searching the
natures of them. And after that the phi-
losophers knew this, they began to prone
and say what is in things.

Plato saith, in Libro tegimenti, that he
that is not expert in Logick, of which the
vnderstanding is made ready, lifted vpper
nimble or light and speedy: and he that is
running in naturall science, in which are
declared maruellous things, both hot and
cold, and in which the property of euery
thing in it selfe is shewed. And who
is not running in the science of Astrolo-

of the VWorld.

ge and in the sights and figures of stars, of which euery one of them which be high, hath a vertue & property, cannot vnderstand no2 verifie al things, which philosophers haue witten, no2 can certifie all things which shall appeare to mans senses, and he shall goe with heauinesse of mind, for in those things is marvellousnesse of all things, which are sene.

A pure Astrologian beleueth that all meruellousnesse of things & that the roote of experience, and of all things which bee apparent when they be put together, were from a celestiaall figure which euery thing getteth in the houre of his killing or generation. And hee hath verified it in euery thing that he hath proued, hee findeth that the concourse of things, is according to the course of the starres. And victory, ioy and heauinesse, dependeth thereof, and is iuged by it. And therefore he commanded all things to be done in certaine dayes, in certaine houres, in certaine coniunctions, and seperations, in certaine ascensions, and their wit could not attaine to all the knowledge of Philosophers.

Of the Maruels

A great part of Philosophers and Physicians, haue beleued that al maruellousnes of experience, & maruels, came from naturall things, when they be bzought to light, by hot and colde, drie and moist, and they shewed these foure qualities and put them to bee the rootes of all maruellous things, and mixtion of them is required to euery maruellous thing, they verified that in their woꝝkes: and when they found experiences of Philosophers they might not verifie these things by hot and colde but rather by his contrary. It causeth them to maruell continually, and to bee sorry and to deny that oftentimes, although they see it.

Therefore Plato said for a good cause. that he which is not very cunning in Logicke, and wise in the vertues of naturall things, likewise the aspects of the starres, shall not see the causes of maruellous things, noꝝ know them, noꝝ participate of the treasure of the Philosophers.

Therefore I know that euery thing hath that which is his owne of heat and colce, of which it maketh another thing effe-

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effectuall by accident, directly and indirectly, and it hath all his vertues of the starres, and the figure of his generation, which it woꝛketh in mortallity construction, and greening with other.

And notwithstanding euery thing hath his owne naturall vertues, by which euery thing is a beginning of a marvellous effect. Therefore seeing that nature moueth to his owne like it may bee imagined of the marvellousnesse of effects, to woꝛke euery thing that thou wilt, and thou shalt verifie it to all things, which thou shalt heare, both of Philosophie and all other naturall Sciences, after a diuers way of thy thought and wit. And I shall shew thee manifestly, that thou mayest helpe thy selfe, and prepare thee to receiue those things, which I will tell to thee, gathered and collected of Philosophers and diuers ancient authoꝛs. Therefore haue thou this thing in thy minde, that an hot thing, as much as it is by it selfe helpeth in colde passions, and it is an experience in them, and agreeth not to hotte things, but by accident or indirectly, and againe y^e which falleth out or comes by accident may

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may deceiue thee in the first qualities, for oftentimes a hot thing healeth not sickness, that is accident or indirectly.

Wherefore, if thou wilt haue experience: First it becommeth thee to know of those things, whether they be hot or colde. And after that note what is the disposition and naturall properties of it, whether is it boldnesse or fearefulnesse, or honestie, or barrennes, for what nature every thing hath, he is like to such in these things in which he is associate. As y^e Lion is a beast vnfearefull and hath a naturall boldnesse chiefly in his forehead & heart. And therefore he that taketh in his fellowship the eye or heart of a Lyon, or the skin which is betwene his two eyes, goeth bold and not feareful, and bringeth fearefulnesse to all beasts. And generally there is in a Lion vertue to giue boldnesse & magnanimity. Likewise in a harlot boldnes is extremitate. And therefore Philosophers say if a man put on a common harlots smock, or looke in the glasse, or haue it with him, in which she beholdeth her selfe, he goeth bolde and vnfearefull. Likewise there is great boldnesse in a cocke, in somuch that
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Philosophers say, that the Lyon is affonied when he seeth him. And therefore they say, if any man beare any thing of his, he goeth boldly.

And generally euery beast, which hath boldnes extremity by nature or chance, Si ex co construeretur huiusmodi, it then giueth to it boldnesse. Likewise if it bee a barren beast, by nature or by some accident following it, that it moueth some to barrennesse. And therefore philosophers haue written, that the Gule for as much as he is vtterly barraine of his propertie, and whoeuer it be, maketh men & women barren, when some part of him is sotiater to women. And likewise doth he that was bozne befoze the naturall time, and a gelded man, because barrennesse is grafted in all these, and they are like to a man in this, which doth associate to himselfe these inward things. Likewise they which will moue loue, looke what beast loueth most greatly, and specially in that hour, in which it is most stirred vp in loue because there is the greater strength in it in mouing to loue, they take a part of the
beast

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beast, in which carnall appetite is stronger, as is the heart, the stones, and the mother or matrice.

And because the Swallow loneth greatly, Philosophers say, therefore they chouse her greatly to stirre vp loue.

Likewise the doue and the Sparrow are holden to be of this kind, specially when they are delighted in loue or carnal appetite, for then they prouoke and bring in loue without resistance.

Likewise when they wil make a man to be a babler, or of much speach, they put nigh to him a part of a dogges tongue or hart: but when they wil make a man eloquent or delectable, they associate to him a Nightingale, and to speake vniuersally whatsoener vertue or naturall propertie they see in any naturall thing after an ex-cesse, they thought to make like to moue or incline any thing disposed to that same: for they know surely that it might more helpe then hurt, insomuch as it hath grafted in it, of their nature. And all vertue moueth to such as it is, according to the power of it. And so must thou vnderstand it to be in maruellous things, of which
thou

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thou shalt heare. And this is said to introduce thy mind.

The autho^r Libri tegimenti saith, that there be certaine things manifest to the senses in which we know no reason. And certaine bee manifest by reason, in which we perceiue Nullum censum nec sensationem. And in the first kind of things we must beleue no man, but experience and reason is to be proued by experience not to be denyed. And in the second kind, of things feeling is not to be looked for, because it may not be felt. Therefore certaine things must be beleued onely by experience, without reason, for they be hid from men.

Certaine are to be beleued onely by reason, and because they lacke senses, for although we know not a manifest reason wherefore the lodestone draweth to it yron, notwithstanding experience doth manifest it so, that no man may deny it. like as this is marvellous, which only experience doth certifie, so should a man suppose in other things. And hee should not deny any merueilous thing although he hath no reason, but that hee rather ought

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ought to proue by experience, for the cause of maruellous things are hid, and of so diuers causes going before, that mans vnderstanding after Plato, may not apprehend them.

Therefore the loadstone draweth iron to it, and a certaine other stone draweth glasse. So maruellous things are declared of Philosophers to be in things by experience, which no man ought to deny. And that is not proued after the fashion of Philosophers which found that, for the Philosophers say, that the Palme is a tree, and it hath the male and the female, therefore when the female is nigh the male, thou seest that the female doth bowe downe to the male, and the leafe and the branches of it are made so soft, and bowe downe to the male.

Therefore when they see that, they bind ropes from the male to the female. Reddit ergo erecta, super seipsum quasi adepta sit Masculo per continuationem fumis Vertutem masculi. Notwithstanding many of the ancient authors, hath shewed maruellous things, receiued now of common people, and taken for a trueth.

There-

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Therefore I shal shew to thee certaine things that thou mayst stablish thy mind vpon them, and to know it for a certaine truth, which reason cannot stablish by feeling, because the aforesaid helpe in them: and therefore it is that the sonne of Nessas said in the booke of the beasts. If a woman great with child, put on the apparell of a man, & a man put it on after, before he wash it, if he haue the feuer quartaine, it will depart from him.

And it is said in the booke of beasts, that the Libard fleeth the priuy members of a man, and in another place it is said Si carneum if an old man be buried in a done or Culuer house, or bes put where doves or culuers inhabit or rest, there they are multiplied vntill it be full of them.

And in the booke De ciriaca of Gallen, it is said that the serpent which is called Regulus in Latin, a Cockatrice in English, is somewhat white, vpon whose head there be three haire, and when any man saith them, he dieth soone. And when any man or any other liuing thing heareth his whistling, he dyeth. And euery beast that eateth of it being dead, dyeth also

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also. And Aristotle said, where there is Summer six moneths, and Winter other six, there is a flood wherein Adders are found, whose property is, that they neuer see themselues but they die, but when they be dead, they hurt not. And Aristotle put craftily in the mind of Alexander, that he should take a great glasse and go towards them therewith, and when they did behold themselues in the glasse they dyed. This saying of Aristotle was not beleued of some men.

For Auicenna said against Aristotle if any man did see it, he dyed: Wherefore there is no trueth in his speech. And they said, if any man would take the milke of a woman, giuing suck to her own daughter, of two yeere old, and let it be put in a glazen vessell, or hanged vp in a done or a culuer house, where they goe in and out doues, wil abide and be multipliyed there: untill they be innumerable. And said, when the mouth of a dead man is put vp on him which complaineth of his belly, his belly is healed.

And Alexander said, when any thing is taken out of the navel of an infant, which
com-

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commeth forth of it being cut, and be but
under the stone of a ring of silver or gold,
then the passion or griefe of the cholicke
commeth not in any wise to him that bea-
reth it.

And Gallen saith, when the leaues of
Sorrel be beaten, they lose the belly. And
when the seed of it is drunken, it loseth
the belly.

And it is said that the roote of Sorrell
hanged on him that hath the Swinepocks
helpeth him.

And Philosophers say when thou wilt
that a beast returne to his lodging, a-
noint his forehead with Sepe squilla, and
it will returne.

And Aristotle said in the booke of beasts
If any man put wrought ware upon the
horne of a cowes calfe, it will goe with
him wheresoever hee will without labo-
r. And if any man anoint the hornes of kine
with ware and oyle, or pitch, the paine of
their feet goeth away.

And if any shall anoint y^e tungs of oren
with any tallow, they neither tast nor eat
meat, but they shall die for honger, except
it be wiped away with salt and vinegar.

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And if any man anoint the nether parts of a Cocke with oyle, he neither will nor may tread a henne.

If thou desire that a Cocke grow not, anoint his head and forehead with oyle.

It is said in the booke of Archigenis Quando cum illa, of the haire hanged vpon him that suffereth the chollicke, it profiteth him.

And Aristotle saide, the Emeraude goeth away from him, which lieth vpon the skin of a Lyon.

And if the dung of a Hart be broken vnto powder, & cast abroad vpon a place of Emotes, or Pismires, then the Pismires leaue the other place.

Philosophers say, if the head of a Goat be hanged vpon him which suffereth Swine pocks, he is healed by it. If thou wilt that a woman bee not vicious nor desire men, take the priue members of a Wolfe, & the haire which doe grow on the cheekes or eye browes of him, and the haire which bee vnder his beard, and burne it all, and giue it to her in a drinke when she knoweth not, and she shal desire no other man.

And it is said, when a woman desireth
not

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not her husband, then let her husband take a little of the tallow of a bucke Goat, means betweene little and great, let him anoint his priuy members with it, and do the act of generation, she shall loue him, and shall not doe the act of generation afterwards with any other.

And they said that when the snail is poysoned, it hateth the herbe called Organy, and is healed, and therfore they know that the hearb called organy, hath lien vnder poyson. Also it is said when the Welsell is poisoned of a serpent, it eateth reu, and they know by this that reu is contrary to the venim of serpents.

And a mouse put vnder the pricked of Scorpions, deliuereth a man, because she is contrary and feareth not him.

Philosophers haue inuented, that if any woman be barren when there is put to her a thing that maketh a woman barren, she can in no wise be fruitfull.

And it is said that when a sponge is cast in wine mired with water, and after drawne forth strained and wringed, the water commeth forth of it, and the wine remaineth,

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Taberences said, if a stone be hanged
vpon a Sponge on the necke of a childe,
which cougheth with a vehement or
great cough, his cough is mitigated and
restrained. And being put on the head of
an asse, or into his fundament, Scarabeus
that is a flie with a blacke shell, that bze-
beth in colowhardes and is blacke, called a
beeete, cutteth him and he turneth, untill
it be dzakon from him.

It is said also, that if any stone be boun-
den to the taile of an asse, he will not bzay
nor roze.

If the haire of an asse be taken, which
are nigh his priuie members, and bee gi-
uen to any man broken, with any kind of
wine or drinke, hee beginneth anon to
fart. Likewise if any man take the egges
of pismires, & bzeake them, and cast them
into water, and giue them any man in a
drinke, he neuer ceaseth to fart, likewise
with wine it may be done.

And it is said, if thou make a ring of a
rod of a fresh Pirre tree, and put on thy
ring finger, it mitigateth or extincteth the
impostume vnder the armeholes.

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In the booke of Aristotle, it is said that the root of white Henban, when it is hanged vpon a man suffering the cholike, it is profitable to him. And when Saltpeter is put in a vessell, and vineger vpon it, it will boile or seeth mightily without any fire.

It is said also in the booke of Hermes, when leeke seed is cast vpon vineger, the egernes or sowzenesse of it goeth away.

Belbinus said, when thou takest the white of an egge and Alom, and anointest a cloth with it, and wasthest it of with water of the sea being drie, it letteth the fire to burne.

Another said, when redde Arsenicum and alom is taken, broken, and confected, or made with iuice of the hearbe called Houslecke, and the gal of a bul, and a man anointeth his hands with it, and after soketh hot iron, it burneth not them. Like wise if there be taken (Ex magne adalum Iamenti) and strong vineger, and great malowes or holihocke, if thou brye them well together, and anoint thy hands therewith fire hurteth not them.

When thou wilt that they which bee

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in a pallace, seeme without heads, take smert bymstone, with oyle, and put it in a lampe, and make light with it, & put it in the middest of men, and thou shalt see a maruellous thing.

And Belbinus said againe, hee that shall put an hearbe called Parselain vpon his bed, shall not see dreame nor vision at any time.

And Aristotle saith, that mares when they smell the smoake of a lampe put out, they bring forth their birth, befoze it bee perfit, and likewise this chanceth to certaine women with child.

Aristotle said, that if any man causeth by his wit a Camell to doe the act of generation with his own mother, if he perceiue it befoze, he will persue the man vntill he kill him, and if he cause by his wit an hoxle to leape on his mother, and hee know it befoze, he will kill himselfe and him that prouoked him to that.

And Philosophers say, if thou drowne flies in the water, they seeme dead, and if they be buried in ashes, they rise vpp againe. And when thou drownest Amber, it dieth, and let vineger be dropped down
like

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like dew vpon it, it is quickened: And when thou bindest the flie called a beetle among roses, it dyeth, if thou bury it in dung, it quickeneth.

And Philosophers say, that when the fethers of Eagles be put with the fethers of other fowles they burne and mortifie them, for as he ouercommeth in this life all birds, & rule other them, so the fethers of Eagles are deadly to all fethers.

And Philosophers say, if the skinn of a sheepe be put in any place with the skinn of Adib, it groweth & consumeth it: and he that putteth on him cloth of the wooll of a sheepe which hath eaten Adib, itching ceaseth not from him untill he put it of.

And if thou perfume an house or place with the lungs or lights of an asse thou cleanse it from euery serpent and Scorpion, and of this Philosophers know that it is good against poyson.

Tabariences saith: if the tuing of the Lapping or blacke plouer be hanged vpon a wall, Obluionem reddit eum memorem & alienationes.

And it is said in the booke of Cleopater. If a woman haue not any delectation with

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with her husband; take the oportunitye and
crosse, at the lest if not, I have heard it, that
she will sooner daime him. **Item**

And it is said, when the best dyppre of
honeye of a myle of the citye is taken and boi-
led; & fetted with Oyle, and after the be-
gynning of ground of haltes, is imbroued
with it, it healeth never againe. **Item**
A serpent, when it the head of a serpent
be taken when he lieth, and be hanged
upon a man being sicke of the feuer quar-
taine, it plucketh it utterly away. And
the doers thin, when it is crait bound
upon the ankle of a woman, it hasteth the
birth, but after the birth, it must be remo-
ued away. **Item** The teeth of serpents when thou pluc-
kest them forth by the rootes, as long as
the serpent lieth, if they be hanged upon
a man sicke of the feuer quartaine, they
take away the feuer quartaine from him,
and if the serpent be hanged upon a tooth-
aking, it profiteth. And if a serpent meete
with a woman with child, she byingeth
forth her child before it be perfect. If it
meet with her when shee trauelleth of
child, it hasteth her birth.

And

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And they say, if thou wilt take the eith
tooth of a beast called Crocodilus in Latin
in English a Crocodile out of the upper
most place of the left side of his mouth
and hang it on a man being sicke of the
feuers, it healeth him, and the feuers will
not retorne againe to him. And they
have saide, that the Lyon is afraid of a
white cocke: and againe that he feareth
the fire, and he that is anointed with the
tallow of the reines of the Lyon, feareth
not to goe among beasts, and all beasts
are afraid of the Lion. And he that anoin
teth his body with Hares dung, wolues
be afraid of him.

Et si tiritur ac senicū citrinū, and
be mixed with milke, if a fire fall vpon it,
it dyeth not.

If thou wilt take the right foot of a snail
and hang it vpon the right foot of a disea
sed man with the gout, it profiteth: like
wise if thou hang vp the left foot of a snail
to the left foot diseased with the gout, and
so the hand of it is profitable to the hand,
and the finger to the finger.

And if a fire be kindled before a man
that is brusten, of græne wood, or figtrees,
his

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his stones will make a noise oz boston-
sing.

And it is said in the booke of Hermes,
when both the eyes of a Beere be bound-
den in a linnen cloth, vpon Sinistram ad-
iutorum, they put away the feuer quar-
tan: and it is said, if the Wolfe see a man
and the man see not him, the man is affo-
nied and feareth, and is hearse. And ther-
fore, if any man beareth the eie of a wolfe
it helpeth to victory, to boldnesse, banqui-
shing and feare of aduersary.

And it is said, If a ring be made of the
white hoies of an asse, and he that hath
the falling sicknes putteth it on, it cureth
the falling sicknesse.

And it is further said, when thou wilt
that flies come not nere thy house, put
condicum & oppium in white lime, and
after make thy house white with it, then
flies shall in no wise enter.

When thou wilt that thy wife oz
wench, shew thee all she hath done: take
the heart of a dove, and the head of a frog,
and drie them both, and bray them into
powder lay them on the breast of her slee-
ping, and she will shew to thee all that
shee

the hath done, but when she shall awake, wipe it away from her breast, that it be not lifted vp.

And they say, if any man put a Diamond vnder the head of a woman sleeping, she manifesteth if she be an adulterer, for if it be so, she leapeth backe out of the bed afraid, and if not, she embraceth her husband with great love.

And they say, that an asse skin when it is hanged vpon childzen it letteth them to be afraid.

Architas saith, if the ware of the left eare of a dog, be taken and hanged vpon men sick in the feuers, that come by course or fits, it is very profitable, and specially to the feuer quartaine.

And Philosophers say, that some kind or singular, which neuer had sickness, is profitable to euery sicknesse and he that had neuer paine, helpeth and healeth a man from it.

And when the house is perfumed with the left hooft of a mule, flies remaine not in it. If thou wilt know when a woman telleth to thee a lie, take the tongue of sea Pie, and conueigh it cunningly into the bosome of her.

And

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And if the heart, eye or brains of a lapwing or blacke plouer, be hanged vpon a mans necke, it is profitable against forgetfulnesse, and sharpneth mans vnderstanding.

If a woman may not conceiue, take an Harts horne, turned into powder, and let it be mixed with a Colues gall, let a woman keepe it about her, and let her do the act of generation, and shee shall conceiue.

A grosse and stiffe haire of a mares taile put vpon a doze, suffereth not Zauzales to enter.

The tooth of a sole or colt of one yeere old, put in the necke of a child, maketh his teeth to breed without paine.

The tooth of a mare put vpon the head of a man being mad, deliuereth him from his fury.

If a woman may not conceiue, let a mares milke be giuen her not known, let her do the act of generation in that houre and she shall conceiue.

The hofe of an horse perfumed in a house driueth away mice: the same changeth also by the hofe of a Hule.

That

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That the hot water come out of Cal-
dron. Take oz blaunch that is terra tran-
cisca, with pitch cast it in water, and it
shall come forth all. That fire may come
forth of water, take the shell of an egge
and put it in quicke bzimstone and lime,
and shut the hole and put it into water,
and it kindleth.

And it is said, if the hearb camphere, be
put vpon water, it is kindled and burneth
in the water.

That thou maiest take birds with thy
hands, take any cozne very well steeped
in the dregs of any wine, and in the iuice
of hemlock, and cast it to the birdes, euery
bird that tasteth of it, is made drunken,
and loseth her strength.

And they say if any man be anointed
with the milke of an asse, all the flies in
the house will gather to him.

To write letters oz bills, which be not
reade but in the night. Take the gall of
a snaille, oz milk of a sow, and put it to the
fire, oz with water of a worme shining
la'e.

If ye mingle together many whites
of hennes egges, a moneth after they are
made

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made glasse, as hard as stone, and of this being after this fashion is made a Sophisticall pzeious stone, called Topacious, if it be conioyned befoze with Saffron or red earth.

Likewise, if the some which is found about the stones of a Hart or a horse, or alle being weaty, be mixed with wine, and the wine be giuen to any man to drinke, hee shall adhoze wine for a moneth.

And if any man shall haue many Celes in a wine vessell, and they bee suffered to die in it, if any man drinke of it, hee shall abhoze wine for a yere, and by chaunce for euer.

And it is said, if a rope be taken, with which a theefe is or hath been hanged by with, and a little chaffe, which a whirlewind lifted by to the ayze, and let them be put in a pot and set among other pottes, that pot shall breake all the other pots.

Also take thou a little of the aforesaide rope, and put it on any instrument, with which the bread is put in the ouen, when he that should put it in the ouen, shuld put it in, he shal not be able to put it in, but it shall leape out againe immediately.

That

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That men may seeme without heads,

Take an Adders skin & auri pigmen-
tum, and Greeke pitch of Reuponticum,
and the Ware of new Bees, and the
fat or grease of an asse, and breake them
all, and put them in a dull seething pot ful
of water, and make it to seeth at a slow
fire, and after let it waxe cold, and make
a tapoz, and euery man that shall see light
of it, shall seeme headlesse.

That men may seeme to haue the visage
or countenance of a dog.

Take the fat out of the eare of a dog, and
anoint with it a little new silke, put it in
a new lampe or greene glasse, and put the
lampe among men, and they shall see the
visage of a dog.

That men may seeme to haue three
heads.

Take the haire of a dead asse, & make
a rope, and dry it, and take the marrow of
the principall bone of his right shoul-
der, and mire it with virgins ware, & anoint
the cord, and put it vpon the thresholdes
of

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of the house, they that come into the house shall seeme to haue three heads, and they that bee in the house shall seeme asses to them that enter in.

If thou wilt that a mans head seeme an asse head.

Take vp the couering of an asse and appoint the man on his head.

If thou wilt that a chicken or other thing leape in the dish.

Take quickesiluer and the powder of Calamite, and put it in a glasse bottle wel stopped, and put it within a hot thing. For seeing quickesiluer is hot, it mooueth it selfe, and maketh it to leape or dance.

If thou wilt see that other men cannot.

Take the gall of a male cat, and the fat of an hen all white and mire them together, and anoint thy eyes, & thou shalt see it that others cannot see.

If thou wilt vnderstand the voyces of birdes.

Associate thee with two fellows in the 28. day of October, and goe into a certaine wood with dogges as to hunt, and carry home with thee y^e beast, which thou shalt

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thalt find first, prepare it with the heart of a fowle, & thou shalt vnderstand the voice of birds or beasts. And if thou wilt also that any other vnderstand, kisse him, and he shall vnderstand.

If thou wilt loose bonds.

Goe into the wood, and loke where the Pie hath her nest with her birds, and when thou shalt be there, clime by the tree and bind about the hole of it whatsoever thou wilt. For when she seeth thee, she goeth for a certaine hearbe which she will put to the binding, and it will breake, and that hearbe falleth to the ground vpon a cloath, which thou shouldest haue put vnder the tree, and be thou present, and take it.

In the nest of the Lapwing or blacke plover is a certaine stone, which is of divers colours beare it with thee, and thou shalt be invisible.

That a man may be alwayes a gelded man.

Take of the wozine, which shineth in Summer, and giue it him to drinke.

H

That

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That a woman may confesse what she hath done.

Take a water frog quicke, take away her tong, and put it againe into the water and put the tong vnto a part of the hart of the woman sleeping, then aske what thou wilt, she shall say the troth.

If thou wilt put any man in feare in his sleepe.

Put vnder his head the skin of an ape.

If thou wilt take a Hole, put in his hole an onion or leake, or oyle, and she will come forth without strength.

A serpent goeth not nigh garlicke, and a dog tastes not any thing dipped in garlicke, although he be hungry.

A perfume whereby euery man shall seeme to all that be in the house, in the forme of Elephants, or horses.

Take a spice which is called Alchacengi, and bray it, mire it with a little fat of a Dolphin fish, and make thereof graines, as be of Pomecitron After perfume some of them vpon a fire of crows dung, which is milked. And let not a place bee in the house

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house, from which smoke may come forth, but let yate, & the milk be vnder the earth within, all which be in the lodging, shall seem as they were great men in the shape of horses and Elephants, and it is a very marvellous thing.

Another perfume, which when thou makest, thou seest outwardly green men and men of many shapes, and infinite maruels which are not discerned for their multitudes.

Take Timar, that is vermillion and the Stone Lazulus, and Penirovall of the mountaines and beat it al to powder, and sift it, mix it with the fat of a Dolphin fish horse or Elephant, and make graines or cornes after the fashion of rice, and dye them in a shadow, perfume it with what thou wilt and it shall be done, that is said.

A perfume to see in our sleepe, what is good, or what is ill.

Take the blood of an asse congealed, and the fat Lupi ceriui, and a sweet incence or gum called Stozar, and also Stozar, of some called Sticar, gather it vp

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altogether by equall weights , & let them be mired, and graines oꝝ coꝛnes bee made therof, & let the house be perfumed with them, thou shalt see him in thy sleepe, that shall shew to thee all things.

The manner of making a match or candle, or candle weeke, which being kindled, thou shalt see men in what shape thou wilt.

Take the eyes of a shrike owle , the eies of a fish, which is called *Assures*, & the eyes of a fish, which is called *Libiniciis* , & the gall of *Molus*, breake them with thy hands and mire them all together, & put them in a vessel of glasse, then when thou wilt woꝛke it , take the fat of any beast thou wilt, that this may be made in the shape of it, melt it, & mire it perfectly with that medicine, and anoint the match candle weeke, oꝝ whatsoeuer thou wilt with it. After kinde it in the midst of the house and the men shall seeme in the shape of that beast, whose fat thou didst take.

Another match or candle weeke, that men may seeme in the shape of Angels.

Take the eyes of a fish, and the eyes of *Philoe*, that is of a breaker of bones , and
breake

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breake them with thy hands, and make them soft & put them in a vessell of glasse vii. daies. After put some oile in them, and lighten it in a gréene lampe, and put it befoze men, which be in the house they shal see themselves in the shape of Angels by the light of the fire.

Another match, or wecke of a candle, making men appeare with blacke faces.

Take a blacke lampe, and potwze in it oyle of the elder or alder tree or quicksiluer, a part of the blood of them that bee in letting blood, and in that blood oyle of the elder or alder tree (some saith of the Bur tree) or quicksiluer.

A maruellous lampe, in which appeareth a thing of terrible quantity, hauing in the hand a rod, and feareth a man.

Take a gréene Frog, and strike of the head of it vpon a gréene cloth, make it wet with the oyle of Burre tree or elder tree, and put in the wecke and lighten it in the gréene lampe, then shalt thou perceiue a blacke man standing, betwene whose hands there shall be a lampe and a maruellous thing.

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Another weeke which being kindled, and water put thereon waxeth strong, and if oile, it goeth out.

Take lime which water hath not touched and put it with a weight, equal to it of ware and the halfe of it of the oyle of balme and Napta citrina, with equall to it of bymstone, and make a weeke of it, and drop downe like dew vpon the water and it shalbe kindled, and drop down oyle vpon it and it shall be put out.

Another week which being kindled all things seeme white as siluer

Take a Lizard, & cut away the taile of it, and take that which cometh out, for it is like quicksiluer. After take a weeke & make it wet with oyle, & put it in a new lamp and kindle it and the house shall seem bright & white, or gilded with siluer.

A maruellous operation of a lampe, which if any man shall hold, hee neuer ceaseth farting, till he let go his hold.

Take the blood of a snaille, dry it vp in linnen cloth, mak of it a weeke, giue it to any man thou wilt, and say light this, hee shall not cease to fart, vntill he let it depart, and it is a maruellous thing.

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A weeke which being lighted, women cease not to dance and play, as they were mad for ioy.

Take the blood of an Hare and the blood of a certaine foule which is called Solon, and is like a turtle Dove, and of the blood of the turtle male, equal to the halfe of it. Then put it in a weeke, and lighten it in the midst of the house, in which are singers and wenches, and a marvellous thing shall be proued.

If thou wilt make that lice may appeare running in a mans bed, that hee cannot rest.

Cast into his bed the weight and quantitie of an ounce, or else halfe an ounce of Alkengi, and if thou shall take Pilosasturis thereof shall be made a weeke, which when it is lighted, euery sicke man seeth other by the vehemency of the sicknesse, and minishing or extinnation.

When thou wilt seeme all inflamed, from thy head to thy feet, and yet not hurt.

Take white great mallows, or Hollyhocke, mire them with the whites of Egges, and anoint thy body with it, and

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let it be vntil it be dyed vp, and after annoint thee with alom, and after ward cast on it small bzimstone, beaten vnto powder, for the fire is enflamed on it, and hurteth not, and if thou make vpon the palme of thy hand, thou shalt be able to hold the fire without hurt.

If thou wilt cast any thing into the fire, and it shall not burne.

Take one part of fish glewe, & as much alom, let it be perfectly mixed, and let vinegar be polized vpon it, let what thing soeuer thou wilt be consecrated with it and cast it in the fire, then annoint it with this ointment, & it shall not be burned.

If thou wilt make a contrary, that is any image or other thing, and when it is put in water it is kindled, and take it out and it is quenched.

Take lime not quenched, and mire it perfectly with a little Ware, and the oile of Sesaunum, and naptā, that is white earth and bzimstone, and make it an image when thou shalt put it in water, the fire shall be kindled.

If thou wilt make that when thou openest thy hands vpon a lampe, the light of

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of it is put out: and when thou closest them vpon it, it kindleth.

Take a spice which is called Spuma, after bray it, & after make it with water of Camphere, and annoint thy hands with it after open them in the mouth of the lampe, the light of it shal be put out, and close them, and it shall be kindled againe.

If thou wilt see a thing drowned, or see deepe into the water in the night, & that it shal seeme as perfect as in the day and read bookes in a darke night.

Anoint thy face with the blood of the Heremouse or Bat, and thou shalt doe as I say. If thou wilt make any thing white perfume it with brymstone.

If thou wilt kill soone a Serpent.

Take as much as thou wilt of an hearb called Rotunda Astrologia smertwood, or make gallingall, & bray it well. also take a frog of the wood or field, & break it well, and mire it with Aristologia, & put therto some Inke, and write within paper, or in any other thing which thou louest better, and cast it to Serpents.

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If thou wilt beare fire in thy hand, that it may not hurt thee.

Take lime dissolued with hot water of Beanes, and a little of great mallowes or holihocke, and mixe it well with it, after annoint the palme of thy hand with it and let it be dried: put in it fire, and it shal not hurt.

Philosophers say that such lime burnes not in fire. Moreover fish glue sancteth from fire, also vnpleasant alone, and the blood of the beast called a Salamander, & the smoke of an Ouen or Caldron. Therefore whē an ointment is made of al those or of certaine of them, the fire hurteth not. The white of an egge, & great mallowes or holihocke, haue vertue touching this.

A weeke which being lighted in the house, that thou see green things flying as sparrows and other birds.

Take a new cloth & put in it y^e braines of a bird and the fethers of her taile, and lap them in, making thereof a weeke, and put it in a new greene Lampe, kindle it in the house with the oyle Olive, and the things which are there abouts will appeare

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appeare very greene, and foules will seme
to flie of greene and blacke colour.

If thou wilt make a candle to be sha-
ked & yet maist walk when it is lighted.

Get the skin of a Wolfe, and also a
dog and make of them both a wecke, and
kindle it with oyle Oliue, and it will soon
be remoued.

When thou wilt lighten a lanterne, of
which he that seeth it shalbe afraid.

Get white linnen cloth, and make ther
of a wecke, and put in the hollownes of it
the slough of a serpent and grosse salt, and
fill it with oile oliue, and giue it to whom
thou wil, but as soon as he lighteth it, he
shall tremble and be soze afraid.

A maruellous experience, which makes
men go into the fire without hurt, or to
beare fire or red hot iron in their hand,
without hurt.

Take the iuice of Bismalua, and the
white of an egge, and seede of an hearbe
called Psillium or Pulicarias herba, and
bryise it into powder, and make thereof a
confection, and thereunto put the iayce
of

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of Raddith, with the white of an egge.

Anoint thou thy body or hand with this confection, and let it be set to dry, and after anoint it againe, after that thou mayest suffer boldly the fire without any hurt. But if thou wilt that the thing anointed seeme to burne, scatter vpon it quick bzimstone well beat in to powder and it shall seeme to be burned, when the bzimstone shall be kindled, and it shall not hurt him. If thou wilt blowe the hearbe called Colophonia. Greeke pitch beaten very small, vpon the flame of the candle, which a man holdeth in his hand, it augmenteth maruellously the fire, and lifted vp the flame vnto the house rough. That thou mayest beare fire vnhurt, let lime bee dissolued with hot water of beanes, and put thereunto a little red earth of Mitua, after put to a little great Mallois or holiocke, with which conioyned or mixed together, anoint the palme of thy hand, and let it dry vp, and so mayest thou bear any fire vnhurt.

If thou wilt make burning water in this manner.

Take blacke, thicke, mighty, and olde
wine

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wine, and in one quart of it thou shalt temper a litle quick lime and brimstone beaten into powder very small, the lees of good wine and common salt, white and grosse, after thou shalt put it in a ground wel claied and de superposito alembico, thou shalt distill burning water, which thou shouldest keepe in a glasse.

Thou shalt make a great fire in this manner.

Take quicke brimstone lees, of wine, Sarcellein picolam, sodden salt, oyle of a stone, and common oile, make them seeth well, & if any thing be put in it, it is kindled, whether it be tree or iron, and is not put out by pisse, vineger or sand.

If thou wilt that euery thing cease to be maruelled. Looke the sufficient causes of doing, and also of suffering, for if thou looke both thou shalt not maruel, for thou shalt see that there is so great aptnesse in one sufficiency of another, that it maketh thee not to maruell, for when thou seest that cold water kindled the fire, and putteth it not out, if thou shouldest behold the doing cause, thou wouldest maruell what were the efficient cause: conuenient
to

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to this thing put when thou lookest to the matter of that effect, that is because it is lime and brimstone, which are very inflammable, so that a very little thing flameth them, thou seest that there is nothing to be marvelled at.

Likewise it is maruell that a thing is burned by fire, when one of the causes is beholde[n] only. But when the nature of the sufferer or weaknesse of the bo[n]d is looked on, there is no maruell.

If thou wilt make a Carbuncle stone or a shining in the night.

Take very many of the little beastes shining by night, and put them beaten small in a bottle of glasse, and close it and bury it in hot horse dung, and let it tarry xij. dayes, afterward thou shalt distill water of them per alembicum, which thou shalt put in a vessell of Christall or glasse. It giueth so great clearnesse, that euery man may read and write in a darke place where it is. Some men maketh this water of the gall of a snaille, the gall of the Weasel, or the gall of the Ferret, and of water dog, then bury them in dung, and distill water out of them.

Make

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Make flying fire after this manner.

Take a pound of bymestone, two pound
of the coales of Willow or withy, five
pound of stony salt, these three things
must be brayed very small on a Marble
stone: afterward thou mayest put some at
thy pleasure in a coat of Paper, flying or
causing thunder.

A coat to flie, should be long, small, and
full of that best powder, but a coat
to make thunder, should be
short, grosse, and
halfe full.

Here endeth the Secrets of *Albericus*
Magnus
